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THE Instructor

APRIL 1966

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First number is the month; second number is the day



Moral Heroes Needed In The World

by President David O. McKay

Charles A. Ellwood once said:

Our spiritual culture lags so far behind our material culture in its development that we have no adequate control over the latter. Our science, our education, and our government can do much to help correct this lag in our spiritual development. But in the main this must be done, if done at all, by religion and by the Church. For religion is the creator and the conservator of the social ideals; and the Church is their chief propagator.

In the same view, deprecating the decline in religion and morals, Mark Hopkins writes:

Never was there a time in the history of the world, when moral heroes were more needed. The world waits for such, the providence of God has commanded science to labor and prepare the way for such. For them she is laying her iron tracks, and stretching her wires and bridging the oceans. But where are they? Who shall breathe into our civil and political relations the breath of a higher life? Who shall touch the eyes of a paganized science, and of a pantheistic philosophy, that they may see God? Who shall consecrate to the glory of God the triumphs of science? Who shall bear the lifeboat to the stranded and perishing nations?

What Motivates the Inner Man?

Nearly two thousand years have passed since Jesus of Nazareth sat on the Mount in the vicinity of the Sea of Galilee and gave instructions to a group of eager listeners regarding the one way to peace and happiness. On that occasion He uttered many eternal truths, among them, "Ye cannot serve God and mammon" (*Matthew 6:24*); and, "For where your treasure is, there will your heart be also." (*Matthew 6:21*.) He summarized these and many others in that wonderful expression: "Seek ye first the king-

dom of God, and his righteousness; and all these things shall be added unto you." (*Matthew 6:33*.)

The religion of Jesus Christ looks to the establishment of a social order in which God's will shall be done—a kingdom of God "which shall make of humanity one large family with genuine love and goodwill among its members. *But this new social order was not to be established by force, but by a new life within the individual man.*"

Communists favor the establishment of their society by force. But the Church has in mind the life within. There are three guiding principles to the realization of the establishment of the Kingdom of God—

First, an acknowledgment of the existence of Deity, and a desire to know His will. Those who oppose this, deny His existence. In their godlessness they teach the young, and have taught a whole generation for the last forty-five years or more, to deny His existence.

Second, peace through individual righteousness,
Third, a desire to do His will.

First, Godhood,
Second, Manhood,
Third, Brotherhood.

God Lives!

The first involves *faith in God and in His Son, Jesus Christ*. It means that God becomes the center of our being, the guide to our thoughts and acts. Around and over all there is God, the Father, "Lord of heaven and earth." This universe, therefore, is not left to the guidance of an irrational and random chance, but, on the contrary, is *ordered and controlled by a marvelous intelligence and wisdom*. If science says to you that it has not found a divine, personal Being, nor the soul of man, you are not justified in concluding that these realities do not exist. "There is not a single scientific specialist of repute," says Dr. Hudson, "who has attempted to

(For Course 8, lesson of June 5, "The First and Second Commandments"; for Course 10, lesson of May 22, "Sermon on the Mount"; for Course 14, lesson of June 19, "Jesus and the Samaritans"; for Course 18, lessons of April 17, May 1, 15, 22, June 5, "Truth"; "Adventure"; "Self-regarding Conviction"; "Endurance"; for Course 24, lesson of May 12, June 19, "Faith"; "Intellectual Maturity"; "Latter-day Saint Ideals and Social Maturity"; "Free Agency and Freedom"; for Course 28, lesson of April 24, "Faith and Works"; to support Family Home Evening lessons 12, 18, 22; and of general interest.)

prove by scientific method that what science cannot demonstrate is thereby disproved."

On the other hand, in support of this first fundamental truth in the Gospel of Christ, we hear these unwavering testimonies, "God and the unseen world are not merely objects of surmise. We know them in our experience." (Charles Dunsmore.)

And again—"When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Pearl of Great Price, Joseph Smith 2:17.)

It is to be regretted that "there are tens of thousands of bright and agreeable young people in every Christian country who do not even try to believe in Christ and would regard it as positively eccentric to do so. They would as soon believe in Father Christmas. They have no particular foundation for their skepticism. They certainly have not made a careful study of the documents, and most of them would be completely floored if you asked them to name a single passage in the Gospels which can legitimately be regarded as false. All they can say is, vaguely, that obviously the whole thing is impossible. . . . But the fact remains that the man who has even for one minute believed in Christ will never be quite the same again.

"Of course, you cannot prove the power of faith any more than you can prove the beauty of the sunset. Before you can even attempt to discuss faith, you must lead your reader to believe that the thing is, to say the least of it, possible. Otherwise, you will be in the position of a man who tried to prove the beauty of the aforesaid sunset to an audience, who is probably convinced that there is no such thing as the sun." (Author unknown.)

God should be the center of our lives and the lives of all in the world, including Communists.

Become Master of Self

What about *Manhood*? No outward environment alone can produce manhood. The virtues of life spring from within. ". . . The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." (Luke 17:20-21.)

*Nae treasures, nor pleasures
Could make us happy lang;
The heart ay's the part ay
That makes us right or wrang.*

—Robert Burns.

The development of manhood involves *self-denial*. It implies the *overcoming of self-centered self*.

A proper conception of this divine principle, the sacredness of personality, would change the attitude of the world to the benefit and happiness of human beings. It would bring into active operation the Golden Rule—"Do unto others as you would have others do unto you."

Jesus taught that from within the heart of man come evil thoughts, sexual vice, acts of theft, murder, adultery, greed. When men commit these crimes, individually or collectively, they trespass upon human rights and, of course, bring misery into the world. *Greed prompts the accumulation of wealth even at the sacrifice of human life. What a different world this would be if men would accumulate wealth not as an end, but as a means of blessing human beings and improving human relations.*

A Christian conception of the right and value of a human soul would prevent the enslavement of peoples, and the injustices that are at this moment being perpetrated in various parts of the world.

There is nothing to be lost by maintaining the ideals which Jesus taught, but everything to gain. He taught us the sacredness of the human soul, the dignity of man, instead of crushing him, and making him a part of the state.

Love Thy Neighbor as Thyself

The third guiding principle is *Brotherhood*, which involves service, not conquest. It involves confidence in man, in your brother—not suspicion and hatred. It involves truthful dealings—not chicanery and fraud. As fundamental to brotherhood and peace, Jesus recognized the rights of every man. Thank heaven for the teachings of our Saviour that bring us closer to each other in expression of such brotherhood!

All these principles have but one object in mind, and that is the fundamental purpose of the Church—to establish peace. The spirit of the world is antagonistic to the establishment of peace. The law of nature is the survival of the fittest at all costs. That is why moral heroes are needed in the world today. That is why the Church has erected buildings and temples throughout the world. That is why we are sending thousands of missionaries to all parts of the world.

To establish the Kingdom of God means to dedicate lives, fortunes, and sacred honor to the redemption of humanity from sin and ignorance. It means an army working for human salvation; working, however, not with the blare of trumpets, but quietly with adequate knowledge, with unfaltering faith in God and with unlimited love toward men.

Temples Are Indispensable

by Elder ElRay L. Christiansen
Assistant to the Council of the Twelve, Temple Coordinator

Whenever the Higher Priesthood has been on earth, and people have been obedient to His laws and commandments, the Lord has required that temples be built and dedicated for sacred purposes; and He has given the necessary keys to chosen men to enable them to administer certain saving ordinances in His name. Even while the children of Israel traveled through the wilderness, they were instructed by the Lord to prepare a tabernacle (sometimes called "the temple of the Lord"), in which the more special and sacred ordinances for the blessing and benefit of the people were administered.

The magnificent structure built by King Solomon about 1,000 B.C.; the temple known as Jerubabal (about 515 B.C.); and the temple built during the reign of King Herod the Great (begun about 16 B.C.), were erected by great numbers of dedicated people. It is said that after the heavy labor and enormous personal sacrifices involved, the people wept and rejoiced at the completion of these structures.

The temple in Jerusalem was the sacred place in which ordinances uncommon to ordinary places of worship were administered by the priesthood. It will be remembered that when the sacredness of the temple at Jerusalem was forgotten and unobserved, the Saviour drove out the moneychangers, declaring, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." (Matthew 21:13.)

Throughout their history, the Nephites were a temple-building people:

And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon

(For Course 10, lesson of April 17, "My Father's House Is a House of Order"; for Course 18, lesson of April 17, "Truth"; for Course 24, lesson of April 24, "The Importance of External Ordinances"; for Course 28, lessons of May 29 and June 5, "Baptism for the Dead" and "Temples"; to support Family Home Evening lessons 12, 13; and of general interest.)



save it were not built of so many precious things; for they were not to be found upon the land. . . . (2 Nephi 5:16.)

Following the pattern of Biblical times, the Lord commanded that the Saints of the latter days build temples to His name for the same purposes. In this dispensation 15 temples have been built, 13 of which are now in operation day and night.

In a revelation to the Prophet Joseph Smith in 1841, when the Lord called upon His people to build in Nauvoo a house "for the Most High to dwell therein," He added:

For there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood;

For a baptismal font there is not upon the earth, that they, my saints, may be baptized for those who are dead—

For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me.

And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people;

For I deign to reveal unto my church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times. (Doctrine and Covenants 124:28-30, 40, 41.)

Certainly then, the Latter-day Saints do not build temples merely to be admired for their architectural and structural beauty; neither are they built as places of ordinary worship. Someone has aptly stated that temples built by the Latter-day Saints are erected and specially set apart for service regarded as sacred

(Continued on following page.)

and are exclusively devoted to sacred rites and ceremonies, all for the edification and blessing of the faithful sons and daughters of God.

Whence Came the Temple Ordinances?

Some may ask, "From where have the temple ordinances come?" The Lord clarifies this:

And I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built. (Doctrine and Covenants 124:42.)

It is evident then that the Prophet Joseph was shown by the Lord all things pertaining to the essential priesthood ordinances and the administration thereof. Thus one might refer to the temple, in reverence, as the "University of the Lord." Here, the higher ordinances of the priesthood are explained and administered so that our purpose on the earth may be fully understood, and also that we may understand how to gain a place in the presence of God, from whence we came. In what might be termed "closed revelation," that is, truth which is not revealed to the world in the ordinary way, those who enter the temple "hungering and thirsting," as it were, after knowledge, may have revealed to them an understanding of their relationship to God and what they must do to gain exaltation and eternal life. In the temples, then, is revealed intimate knowledge of God's glorious plan for the blessing, edification, and exaltation of His obedient children.

How Does Temple Work Apply to the Dead?

In life, those who go to the temple for their blessings are already baptized and confirmed members of The Church of Jesus Christ of Latter-day Saints. But what of those who have passed from this life? Shall they be denied the same salvation as they who live today?

President Wilford Woodruff made it plain that "God is no respecter of persons; so He will not give privileges to one generation and withhold them from another; . . . the whole human family . . . have got to have the privilege, somewhere, of hearing the Gospel of Christ . . . they have to be preached to in the spirit world, but nobody will baptize them there, and somebody has got to administer for them by proxy here in the flesh, that they may be judged according to men in the flesh and have part in the first resurrection."¹

Since the ordinances essential for salvation are just as necessary for the dead as they are for the

living, the Lord has revealed, and even commanded, that these ordinances be administered in holy places suitable to their sacred nature. "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (I Peter 4:6.)

When the Lord said, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God" (John 3:5), He made no distinction between the living and the deceased. All were included, but all must meet the prerequisite for membership and citizenship in that kingdom. Living persons who qualify may receive, in person, the holy endowment in the temple.

What Is the Temple Endowment?

The temple endowment, as administered in modern temples, comprises instruction relating to the significant events of past dispensations and those of the present. Elder James E. Talmage has said:

. . . The course of instruction includes a recital of the most prominent events in the creative period, the condition of our first parents in the Garden of Eden, their disobedience and consequent expulsion from that blissful abode, their condition in the lone and dreary world when doomed to live by labor and sweat, the plan of redemption by which the great transgression may be atoned, the period of the great apostasy, the restoration of the gospel with all its ancient powers and privileges, the absolute and indispensable condition of personal purity and devotion to the right in the present life, and a strict compliance with Gospel requirements.

In addition, certain holy and saving ordinances are performed. Concerning these ordinances Elder Talmage has said:

*The ordinances of the endowment embody certain obligations on the part of the individual, such as covenant and promise to observe the law of strict virtue and chastity, to be charitable, benevolent, tolerant and pure; to devote both talent and material means to the spread of truth and the uplifting of the race; to maintain devotion to the cause of truth; and to seek in every way to contribute to the great preparation that the earth may be ready to receive her King—the Lord Jesus Christ. With the taking of each covenant and the assuming of each obligation, a promised blessing is pronounced, contingent upon the faithful observance of the conditions.*²

All who live or who have lived in mortality will be resurrected in due time. All will live forever—somewhere. Those who receive the ordinances of the endowment and are properly sealed in holy matrimony

¹Discourses of Wilford Woodruff, The Bookcraft Company, Salt Lake City, Utah, 1946; page 149.

²James E. Talmage, *The House of the Lord*; Bookcraft Publishers, Salt Lake City, Utah, 1932; page 99.

³James E. Talmage, *The House of the Lord*, page 100.

mony and who keep the covenants they make in the temples are promised by the Lord that,

... Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, . . . it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; . . . and they shall pass by the angels, and the gods . . . to their exaltation and glory in all things. . . . (Doctrine and Covenants 132:19.)

What Is a "Temple Marriage"?

One of the most significant ordinances performed in the temple for both the living and the dead is that order of the priesthood known as the "new and everlasting covenant of marriage," more commonly spoken of as "temple marriage," or in the case of the dead, "sealing." Those who remain true to the covenant involved in temple marriage and to all other covenants are promised by the Lord that they will come forth in the resurrection of the just with their husbands and wives as their companions, and with their children. Moreover, they will live with them in a state of never-ending happiness. What hope! What assurance! What joy and consolation come from the divinely-given promise that family ties may trans-

cend the boundaries of death and continue eternally! It is priceless to all who love their families.

President Joseph Fielding Smith has made it clear that:

There is no exaltation in the kingdom of God without the fulness of priesthood. How can a man be an heir in that kingdom without priesthood? While the sisters do not hold the priesthood, they share in the fulness of its blessings in the celestial kingdom with their husbands. These blessings are obtained through obedience to the ordinances and covenants of the house of the Lord.⁴

The work done in the temples of the Lord is sublime and uplifting. It promotes the very highest ideals. It is there we are taught our true relationship to God. It is there we have revealed to us the love of our Heavenly Father for His children, with whom He wishes to share all powers, dominions, and blessings which He himself possesses.

There may be those who would repudiate or at least minimize the importance of temple building and temple work. Nevertheless, the work done in the temples of the Lord is indispensable to the salvation of both the living and the dead, for according to the Prophet Joseph Smith, full salvation and exaltation can be obtained only by "obeying the Celestial law, and the whole law too."

—Joseph Fielding Smith, *Doctrines of Salvation*, Vol. 3: Bookcraft, Salt Lake City, Utah, 1960; page 132.
Library File Reference: Temple Work.

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THIS IS THE WAY THE LIBRARY GREW

by Leora M. Thurman*

NOTE: *Whether your ward needs a library or not, you do need the following ideas. Is your ward library well-organized?*



At "mounting parties," attended by officers and teachers, a thousand pictures were soon mounted and also catalogued.

My first experience in library work began when I was a ward Primary chorister in Shelley, Idaho. I found in the ward a pile of pictures about two feet high—lovely pictures, which I could often use in introducing new songs to the children. But the effort of sorting through this pile every time I needed something was frustrating. I kept thinking how nice it would be, for me and all the organizations, if these pictures could be filed in an orderly fashion. Finally I talked to the bishop and suggested we start a ward library. As is usually the case, my "good idea" came to rest as my own responsibility. He suggested I organize a library. I accepted the assignment on the agreement that I be released from every other position until I had accomplished this work.

We were just beginning to remodel our chapel, and no funds were available for a library. With ward support, we raised funds for a film projector by selling vanilla extract and condiments. In searching for other ways to raise money, we found excellent lines of greeting cards to sell. With the support of the bishopric and ward members we sold enough Christmas and birthday cards to buy paper, glue, pictures, and other supplies.

We had "mounting" parties which officers and teachers attended, and soon there were more than a thousand pictures mounted and catalogued. The project caught on so well that the bishopric decided to

give us a room in the new chapel, and I had the privilege and satisfaction of designing a library to fit our material. Just before the room was ready, my family and I moved to the state of Washington.

In our new ward home, I found there was a small library. It was quite incomplete and not used to good advantage. I was called to be stake Sunday School librarian. This was in Grand Coulee Stake—an area which was developing rapidly. On a stake level I was able to help stimulate library beginnings in the many new wards being organized which were beginning their libraries from nothing. The librarians were encouraged to start with a pasteboard carton; to buy a box of file folders, a gallon of rubber cement, and a supply of paper. On every hand we met the cry: "We are in the midst of a building program! Where can we get the money to buy filmstrips, paper, pictures, and other supplies?"

I was also librarian in my own ward, so I, too, was faced with this problem. The greeting card idea just would not bring in enough money fast enough to provide all of the things we needed. In the ward in Idaho, I had sponsored a project wherein each family donated a book from their own home library. Although this had been fairly successful, I felt that the books received were those no one else particularly wanted. So I needed money, and I needed someone to help me.

I had to find some hitherto untapped source of funds; and since most of the active people in our small ward were already holding two or three jobs,

*Leora Millar Thurman now lives in Provo, Utah, where she is employed at Brigham Young University as secretary for the Education Department. She is married to a member of the church who died in 1962. They have six children, four of them currently in college. Sister Thurman has served on stake boards of Sunday School, Relief Society, and MIA. She is presently ward Sunday School chorister.



Rummage sales were fund-raising projects which enabled us to buy a good selection of books for the aid of teachers.



With ward support, we were able to buy a film projector, record player, etc., from sale of condiments and vanilla.

I also needed to tap a new source to get help.

Ours was a transient ward, so I decided to capitalize on the fact that a rummage sale was "a natural." Outgoing members often were unable to transport usable items to their new homes, and incoming families needed things which they had been unable to bring with them. We made \$150 on the first rummage sale. It was held downtown, where non-members also supported us. The owner of an empty building allowed us to use it without payment. Within six months we had collected enough items to hold another sale, at which we took in over \$100. Since this was clear profit, we now had over \$250 to buy paper, glue, pictures, flannelgraphs, filmstrips, and many new and fine books.

The Sunday School superintendency agreed to carry out a project of selling vanilla and pepper, and with profits from this we soon bought a fine film-strip projector. Our bishopric cooperated by converting a small classroom into a permanent "home" for the library and building fine cupboards to house the teaching aids. Every ward library needs this kind of support to succeed.

The ward members were helpful in donating their usable outgrown clothing and many other items. At spring and fall housecleaning times we sent out a circular and the bishop announced that we were ready to receive rummage materials again. We held rummage sales every six months. This was the easiest way I had found to make money. When I left this ward, after four years, we had a library with about \$1500 worth of teaching aids and books, at *not*

one cent of cost to the ward. In addition, I felt that many ward members and our fellow townspeople had been really helped by being able to buy at very reasonable prices things they needed for their families.

One of the nicest and most exciting things about this librarian assignment was the experience of studying all class manuals and getting a bird's-eye view of the educational pursuits of the Church. I felt this was necessary so that I would know what each class was studying, and I could prepare in advance the items the teachers would need.

To solve the problem of assistants, I asked for new converts to work with me in this project, thinking that this would be a wonderful way for them to learn more of the Gospel and its organization. The sisters who worked with me were an inspiration. They also gained much from this opportunity to explore the teachings of the Church. I felt we had found valuable jewels in these sisters who otherwise might not have been used.

I have heard some people say that library work doesn't sound very interesting to them. My testimony is that whenever I approach a task with enthusiasm, a willing spirit, and a positive outlook, the Lord puts more ideas into my head and more opportunities in my path than I am ever able to appreciate fully. For me, although I have worked in many positions in the Church, the librarian assignment was my greatest challenge to be creative, resourceful, and helpful, in dimensions that no other position has ever offered.

Library File Reference: Libraries.

U. S. Research Gains Momentum

Ancestors "lost" in the United States are finding it much harder each year to remain hidden. The Genealogical Society's microfilm photographers and book purchasers are seeing to that. During 1965 eight microfilm cameras located in seven states clicked over three million times to produce nearly 3,000 one-hundred-foot rolls of microfilm. Another 7,000 rolls were acquired through purchases and exchange agreements. Now the Genealogical Society has almost 100,000 microfilm rolls pertaining to records from the United States, and research is advancing "full steam ahead."

Library acquisitions pertaining to the United States are made at the rate of about 100 books per month, and approximately one-fourth of the Library's 75,000 volumes concern United States records. To supplement the books, the Library receives over 200 periodicals that are helpful to United States researchers. The acquisition policy is to acquire as many volumes related to genealogy as the budget will permit.

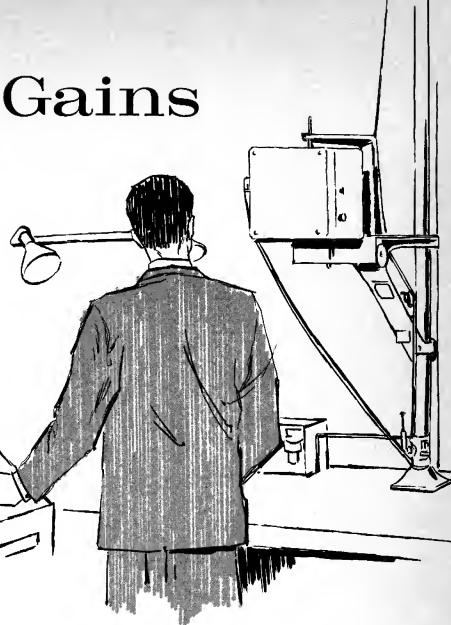
This "team" of sources—microfilms and books—is continually making United States research easier. Genealogists seeking the parents of a colonial Massachusetts merchant, or the name of a 2nd great-grandmother from Georgia, or the date of marriage of an early Ohio couple, now have good chances for success.

Unpublished Vital Statistics

Microfilm operators are presently filming records daily in Georgia, Kentucky, Louisiana, Massachusetts, New York, Ohio, and Pennsylvania. In addition, a contract with a commercial microfilming firm is yielding records from the province of Ontario, Canada. The goal in United States microfilming is to get on film the unpublished records of genealogical value. In most instances records dating from the earliest recordings until about 1900 are filmed. The types of records normally desired include vital statistics, marriage records, church records, census records, probate records, land records, tax lists, military records, Bible and family records, cemetery records, old newspaper files, and genealogical manuscript collections.

Federal census records usually play a vital part in

(For Course 20, lessons of June 5 to 26, "Aids and Guides to Research in America," "Steppingstones on the Research Path," "Research in Colonial America," and "Research in the United States"; for Course 21, lessons of June 19 and 26, "Genealogy," "The Mechanics of Genealogy"; and of general interest.)



United States research. The Genealogical Society Library has the first United States census in 1790 available in reference books. The 1800 through 1880 censuses are on film. The 1890 census was destroyed by fire, but half of the 1890 census of Union soldiers and widows is available. The half not burned includes Kentucky through Wyoming; Alabama through Kansas is missing.

Published Histories

The branch libraries of the Genealogical Society have access to the vast microfilm collection through a film loan arrangement. A valuable coming project will be the acquisition of microfilm copies of copyrighted, printed family genealogies, county histories, etc., that are on file in the Library of Congress in Washington, D. C. The microfilming agenda includes the Presbyterian Church records deposited in the Presbyterian Historical Society Library in Philadelphia. To aid Canadian research the filming of the surrogate records of Ontario was recently begun. In addition, 227 rolls of census records are being acquired for the 1851, 1861, and 1871 censuses of Quebec, New Brunswick, and Nova Scotia.

The Library is presently acquiring a valuable reference aid, the second series of *The American Genealogical-Biographical Index*. Already fifty volumes of the series have been accessioned, consisting of the A's through E's. This is an index to American genealogical, biographical, and local history.

1850 Census Project

A project now on the planning board is the indexing of the 1850 federal census on a voluntary basis by the membership of the Church. Some branch libraries have already begun work in this area, taking a county at a time, and realized great success.

A success tip for searching for a lost ancestor in a particular United States county is to first check to see what records are available. Inventories of county

records were compiled by the Works Progress Administration during the 1930's. Normally available sources are printed family genealogies, county, state or town histories, federal censuses, and county archive records. Federal records such as bounty land grants, military records, etc., are also helpful.

—This article courtesy the Library, Microfilm Division, and Publications department of the Genealogical Society.

Library File Reference: Genealogical Society.

THE LIBRARY'S MICROFILMED COUNTY RECORDS OF THE UNITED STATES

Connecticut

Early to 1850 or later, all counties. Town records quite complete.

Delaware—Early to 1850 or later, all counties.

Georgia

Early to 1900 or later, and quite complete: Appling, Banks, Bartow, Bibb, Bryan, Bulloch, Burke, Butts, Calhoun, Camden, Campbell, Carroll, Cass, Catoosa, Chattooga, Cherokee, Clarke, Clayton, Columbia, Crawford, Dade, Dawson, Decatur, DeKalb, Dooly, Dougherty, Douglas, Early, Effingham, Elbert, Emanuel, Fannin, Fayette, Floyd, Forsyth, Franklin, Fulton, Gilmer, Glynn, Greene, Gwinnett, Habersham, Hancock, Haralson, Harris, Hart, Henry, Houston, Irwin, Jackson, Jasper, Jefferson, Laurens, Lee, Liberty, Lincoln, Lumpkin, McIntosh, Macon, Madison, Marion, Meriwether, Milton, Monroe, Montgomery, Morgan, Murray, Muscogee, Newnan, Oglethorpe, Paulding, Pickens, Pierce, Pike, Polk, Pulaski, Putnam, Rabun, Randolph, Richmond, Rockdale, Schley, Screven, Stewart, Sumter, Talbot, Tattnall, Taylor, Telfair, Thomas, Towns, Troup, Union, Upson, Walker, Walton, Ware, Warren, Washington, Wayne, Whitfield, Wilcox, Wilkes, Worth.

Indiana

Some few county records received by exchanges with Dearborn, Marion, Wayne.

Kentucky

Early to about 1900: Anderson, Barren, Bath, Bourbon, Boyd, Boyle, Bracken, Breckenridge, Butler, Calloway, Carroll, Carter, Clark, Edmonson, Estill, Fayette, Fleming, Franklin, Fulton, Garrard, Grant, Graves, Greenup, Hancock, Hardin, Harrison, Hickman, Jefferson, Jessamine, Larue, Lewis, Lincoln, Livingston, Logan, Lyon, Madison, Marshall, Mason, McCracken, Meade, Mercer, Montgomery, Nelson, Nicholas, Owen, Pendleton, Powell, Scott, Shelby, Todd, Trigg, Trimble, Warren, Washington, Woodford.

Louisiana

Early to about 1900, quite complete: Ascension, Bienville, Bossier, Caddo, Caldwell, Claiborne, De Soto, East Baton Rouge, East Carroll, East Feliciana, Iberville, Jackson, Jefferson, Lincoln, Livingston, Madison, Morehouse, Natchitoches, Orleans, Ouachita, Red River, Richland, Sabine, St. Charles, St. Helena, St. James, St. John the Baptist, Tangipahoa, Tensas, Union, Washington, Webster, West Baton Rouge, West Carroll, West Feliciana.

Maine

Early to 1850 or later, all counties. Most town records quite complete.

Massachusetts

Records of Middlesex County in process. Have many town records from the western part of the state and from Plymouth County, including vital statistics.

New Hampshire

Early to 1850 or later, all counties. Town records (including vital statistics) that were located have been filmed.

New York

Early to 1900 or later: Madison, Oneida, Warren.

North Carolina

Early to about 1850, all counties. Later records, often to date, are being added continually.

Ohio

Early to about 1900: Ashland, Athens, Brown, Butler, Carroll, Champaign, Clermont, Crawford, Delaware, Fairfield, Fayette, Franklin, Fulton, Gallia, Geauga, Hamilton, Henry, Huron, Jackson, Knox, Lawrence, Licking, Marion, Medina, Meigs, Morrow, Ottawa, Pickaway, Pike, Richland, Ross, Sandusky, Scioto, Seneca, Vinton, Warren, Wayne, Wood.

Pennsylvania

Early to as late as 1900: Adams, Bedford, Berks, Bucks, Chester, Cumberland, Dauphin, Delaware, Franklin, Fulton, Lancaster, Lebanon, Montgomery, Perry, Philadelphia, York.

South Carolina

—Early to as late as 1900, all counties.

Tennessee

Some few county records from nearly all counties, but complete records from early to present from: Cheatham, Davidson, Madison, Montgomery, Rutherford, Smith and Wilson.

Texas

Some few county records from: Anderson, Aransas, Austin, Bell, Bexar, Bowie, Brazos, Caldwell, Calhoun, Cameron, Cherokee, Coleman, Collin, Cooke, Dallas, Denton, Ellis, Falls, Fannin, Fayette, Freestone, Gillespie, Grayson, Harrison, Hill, Hopkins, Hunt, Irion, Johnson, Kaufman, Kinney, Kimble, Leon, Limestone, Llano, Mason, Matagorda, McCulloch, Midland, Montgomery, Nacogdoches, Nueces, Oldham, Panola, Parker, Potter, Real, Red River, Robertson, Rusk, Schleicher, St. Augustine, Tarrant, Tom Green, Van Zandt, Walker, Washington, Young.

Utah

—Some county records from Salt Lake and Weber.

Vermont

—Early to 1850 or later, all counties.

Virginia

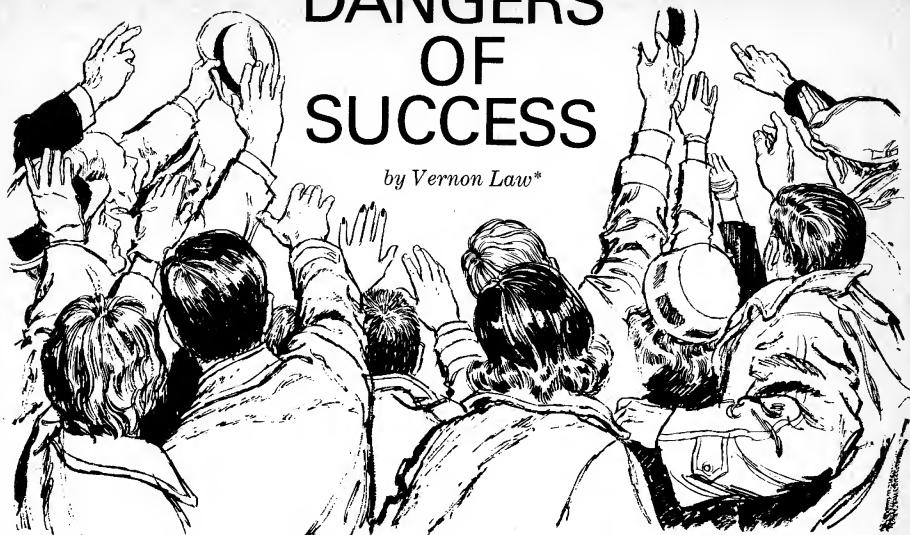
—Early to 1865 or later, all counties.

West Virginia

Some of the county records from: Berkeley, Braxton, Brooke, Cabell, Calhoun, Fayette, Greenbrier, Hampshire, Harrison, Jefferson, Kanawha, Lewis, Lincoln, McDowell, Marion, Mason, Monongalia, Monroe, Nicholas, Ohio, Pendleton, Pleasants, Pocahontas, Preston, Raleigh, Randolph, Ritchie, Tucker, Tyler, Upshur, Wetzel, Wood, Wyoming.

DANGERS OF SUCCESS

by Vernon Law*



Success can come quickly in big-league baseball. The cheering crowds are enough to make anyone's head spin.

Wherefore let him that thinketh he standeth take heed lest he fall. (I Corinthians 10:12.)

Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. (Matthew 23:10-12.)

Sometimes success can be intoxicating. There is the story of a boy who went out for baseball in high school and was for a time, unnoticed. Even the coach didn't think the boy could fit into his plans; but because of the young man's determination, he made the club. He began to hit home runs, and suddenly he was a *star*. He was admired by his teammates and the younger boys and treated with a new respect by the older boys. Adults who used to pass him by now nodded and smiled when they met him on the street. He looked in the mirror in amazement, for he had always considered himself an ordinary boy; but now it seemed he was wrong. He found that he was a very special person. His walk became proud. His attitude and actions changed;

courtesy was replaced by rudeness. He began to feel that the world owed him a living.

Success Can Come Too Fast

Through my years of experience in the big leagues, I have seen this very thing happen in professional baseball. A rookie gets off to a tremendous start. Sportcasters and writers praise him for his accomplishments. He is asked to speak before important business people and to endorse all kinds of products. Before long his hat is too small for his head.

It is easy to see how this can happen. In pro baseball it is possible for a boy who has been blessed with talent to reach the big leagues in a couple of years. That is enough to make anyone's head spin. The boy looks around and realizes that he is one of 500 ballplayers in major league baseball. Once or twice around the league, and he gets the feel of things. He rubs elbows with the "greats" in the

*Vernon Law started to play baseball with the Pittsburgh Pirates organization in 1948, right out of high school, and he is still with them. He has earned the Cy Young Award (top award for a pitcher), the Babe Didrikson and the Lou Gehrig awards, both for courage in overcoming physical handicaps to continue sports participation. Dr. Law is the first Latter-day Saint recipient of a special award from the YMMAA, an outstanding athlete who is an excellent representative of the Church. He married VaNita McGuire, and they have five sons. Brother Law has been a Sunday School teacher, priesthood advisor, and Explorer leader during the winters when he has been home in Meridian Ward, Boise North (Idaho) Stake.

(For Course 6, lesson of May 22, "A Latter-day Saint Is Reliant and Has Self-control"; for Course 10, lessons of May 1, 22, June 26, "Rejected by His Own"; "Sermon on the Mount"; "Dark Clouds"; for Course 14, lesson of June 26, "When Ye Pray . . ."; for Course 18, lessons of May 15, 22, "Prayer" and "Self-regard"; to support Family Home Evening lessons 12, 17, 18; and of general interest.)

game. He meets other men who have reached the top in their professions: doctors, lawyers, teachers, and many others.

There is one major difference, however. Most professional people spend years training for their professions, and then more years in the application of their education before they find real recognition; whereas, some ballplayers can achieve recognition almost overnight. However, the same person who stars overnight can be back to obscurity the next day if his batting average slips too far, or if he happens to be a pitcher who is unable to win more games than he loses.

To Recognize the Giver Is Humility

The only real safeguard against failure is to recognize that God has given each of us our talents. These talents should be used and developed and God-directed. *"Let anyone who thinks that he stands, take heed lest he fall."* This realization can keep us steady and help us to place values in their proper perspective.

There have been times when I have walked off the field after winning a big game feeling very pleased with the congratulations and the applause. After my teammates have gone, however, and in the quiet of the clubhouse, I have looked in the mirror and said to myself, "You know you didn't do that." It is then that I have bowed my head and said a quiet prayer, thanking God for giving me the strength to do my best that day. Deep in my heart I know God has been responsible every time.

The measure of success I have had in my profession has made me humble. It has driven me to prayer on many occasions. Prayer is daily experience for me and my family. We have found it a great source of strength—the only way to start a day.

What Is Success?

Success is more than a gift. It is a sacred trust and a big responsibility. If we have the admiration of other people because of our professional achievements, our actions and character must be above reproach. Our conduct will convince them that we realize our complete dependence on God, or that we feel we deserve their admiration. I wouldn't want to bask in the sunshine of a compliment I knew I did not earn or deserve.



VERNON LAW: *"Prayer is a daily experience for me and my family."*

Maybe we should define success. I'm sure success wears coats of many different colors, and each person decides which color suits him best. To some, success is a high batting average; to others, it is worldly recognition or a big bank account. To many, it is in filling an honorable mission, in temple marriage, or in seeing children grow up and develop in honesty, respect, love, and the ability to choose right over wrong. Success, to those of us who understand the Gospel, should mean developing the attributes of the Saviour.

Humility Is the Key

What joy and happiness can be ours if we will commit our lives to the upbuilding of God's kingdom—if we will humble ourselves, as did the Prodigal Son! I believe this story was told by the Saviour to illustrate how joyfully God forgives, when we approach him in humility. Through this act of humility I have observed the ordinary athlete made great.

Library File Reference: Humility.

Why should we pray? Because we are the sons and daughters of our Heavenly Father, on whom we depend for everything we enjoy—our food and clothing, our health, our sight and hearing, our voices, our locomotion, even our brains—our life itself.

I KNEELED DOWN BEFORE MY MAKER*

*by Elder Spencer W. Kimball
of the Council of the Twelve*

In my extensive interviewing of youth, I have found many who have not been praying regularly. And this number includes some who have had patterns of thought and action which needed adjustment and repentance. Yet they were not offering formal prayers to their Heavenly Father. I have interviewed numerous heads of families, some in important leadership positions, who have admitted that their family prayers were irregular, and more frequently missed than held. Some say they try to have family prayer once a day, and others shrug it off by saying they cannot get their families together. This casual attitude toward the vital matter of prayer disturbs me greatly.

A certain seminary teacher asked his 35 youngsters the searching question: "Did your family have its prayer this morning?" Of the 35, two had had their prayers; 33 families had been too busy, too late, too hurried, or too disinterested.

Why Should We Pray?

We should pray because we are the sons and daughters of our Heavenly Father, on whom we depend for everything we enjoy—our food and clothing, our health, our sight and hearing, our voices, our locomotion, even our brains—our life itself.

Do we not realize our dependence on God as we were in perfect health, enjoying many opportunities? Do we think that they are of our providing? Do we give to ourselves our breath, our life, our being? Can we lengthen our days a single hour? Are we so strong without the gifts of heaven? Are our brains made by self? Did we fashion them? Can we give life, or give it prolongation? Do we have power to do

without our Lord? Yet I find that many fail to pray. The Lord has given us this solemn commandment:

... He that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. (Doctrine and Covenants 68:33.)

... I command thee that thou shalt pray vocally, as well as in thy heart; yea, before the world as well as in secret, in public as well as in private. (Doctrine and Covenants 19:28.)

When Should We Pray?

The answer: pray always. But to be more specific, the Church urges that there be family prayer every night and every morning. It is a kneeling prayer with all or as many of the family present as possible. Many have found the most effective time is at the breakfast and at the dinner table. Then it is least difficult to get the family members together. These prayers need not be long, especially if little children are on their knees. All members of the family, including the little ones, should have opportunity to be mouth in the prayer, in turn.

For Whom Should We Pray?

In our prayers we should express gratitude for past blessings. And we should pray for the poor and the needy; then, as James says, we are far more likely to do something for them:

If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? (James 2:15, 16.)

If we pray for the needy, we are more likely to pay our fast offerings, contribute to the welfare program, and pay our

ELDER SPENCER W. KIMBALL



tithing; for out of the tithes comes much assistance for the poor and needy.

We pray for our enemies. This will soften our hearts, if not theirs; and this should not be confined to the national enemies, but should include neighbors, members of the family, and all with whom we have had differences. This is required of us by the Redeemer, who said:

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. . . . For if ye love them which love you, what reward have ye? . . . And if ye salute your brethren only, what do ye more than others? do not even the publicans so? (Matthew 5:44-47.)

Can anyone long have an enemy or continue to hate one for whom he prays?

We pray for leaders of the Church. If children all their days, in their turns at family prayer, and in their secret prayers, remember before the Lord the leaders of the Church, they are quite unlikely ever to fall into apostasy and the class that Peter mentioned:

. . . Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. (II Peter 2:10.)

John made it clear how important it is to love the brethren when he said:

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brethren abideth in death. (I John 3:14.)

One can hardly be critical of Church leadership if honest prayers are offered for them. Children will come to honor leaders for whom they pray. The all-encompassing missionary work should be the object of our prayers. When each child prays all his life for the missionaries, he will be a great missionary.

We pray for world leaders. Paul says:

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority. . . . (I Timothy 2:1, 2.)

This will help develop loyalty to country and to leaders.

The Lord told Joseph Knight, Sr.:

. . . You must take up your cross, in the which you must pray vocally before the world as well as in

(For Course 18, lessons of May 16 and June 12, "Prayer"; "Repentance"; for Course 24, lesson of May 29, "Constant Growth in Understanding the Gospel"; for Course 26, lessons of April 24 and May 1, "Faith and Works" and "Repentance"; for Course 26, lessons of June, "Isaiah"; to support Family Home Evening lessons 12, 17; and of general interest.)

*Adapted from *Speeches of The Year*, Brigham Young University, Oct. 11, 1961. Reprinted by permission.

secret, and in your family, and among your friends, and in all places. (Doctrine and Covenants 23:6.)

Pray for Forgiveness

This is what has disturbed me when I have interviewed many people: Too often I find them not praying, even though they have unforgiven follies.

"Why don't you pray," I have asked, "when you have such great obligations to repay? Your hands are clean from earth stains but not from the deeper blots that ordinary water will not cleanse. Why don't you pray when you have such a debt to pay? Do you think you can merely write it off and shrug your shoulders and rationalize that it is just a common practice? Are you ashamed to kneel, ashamed of Christ? Is there some disbelief in God? Do you not know He lives and loves, forgives when repentance is forthcoming? Do you know that sins cannot be erased, transgressions cannot be forgiven, through evasion and mere forgetfulness?"

. . . Strip yourselves of all uncleanness; ask not, that ye may consume it on your lusts, but ask with a firmness unshaken, that ye will yield to no temptation, but that ye will serve the true and living God.

. . . See that ye do all things in worthiness, and do it in the name of Jesus Christ, the Son of the living God. . . . (Mormon 9:28-29.)

How do we pray? Like publicans or arrogant officials? The Pharisee recounted to the Lord his many virtues. He was not an extortioneer, unjust, an adulterer like the publican or other men. He fasted twice a week and tithed his possessions. But the publican standing humbly in the background "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." (Luke 18:13.)

In our secret prayers do we beat our breasts and present ourselves with our souls bared, or do we dress in fancy coverings and pressure God to see our virtues? Do we emphasize our goodness and cover our sins with a blanket of pretense? Or do we plead for mercy at the hands of kind Providence?

Talk Intimately with the Lord

Do we get answers to our prayers? If not, perhaps we did not pay the price. Do we offer a few trite words and worn-out phrases, or do we talk intimately to the Lord? Do we pray occasionally when we should be praying regularly, often, constantly? Do we offer pennies to pay heavy debts, when we should give dollars to erase the obligation?

When we pray, do we just speak, or do we also listen? Our Saviour said,

(Continued on following page.)

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. (Revelation 3:20.)

The promise is made to everyone. There is no discrimination, no favored few. But the Lord has not promised to crash the door. He stands and knocks. If we do not listen, He will not sup with us nor give answer to our prayers. Do we know how to listen, grasp, interpret, understand? The Lord stands knocking. He never retreats, but He will never force Himself upon us. If we ever move apart, it is we who move, and not the Lord. And should we ever fail to get an answer to our prayers, we must look into our lives for a reason. We have dulled our hearing or impaired our eyesight. Perhaps we are like the brothers of Nephi, to whom he said,

... Ye have heard his voice from time to time . . . but ye were past feeling, that ye could not feel his words. (I Nephi 17:45.)

When the Lord does answer our prayers, sometimes we are not responsive enough to know when and how they are answered. We want the "writing on the wall," or we require an angel to speak. Often our requests are so absurd that the Lord has said, ". . . Trifle not with these things; do not ask for that which you ought not." (Doctrine and Covenants 8:10.)

Often adults are as impractical in their requests as are children. The answer to some of our prayers would destroy us, as the request of the little child who cries for the colorful medicine bottle marked with skull and crossbones.

There must be works with faith. How futile it would be to ask the Lord to give us knowledge! But the Lord will help us *acquire* knowledge, to study constructively, to think clearly, and to retain things we have learned. How stupid to ask the Lord to protect us if we drive at excessive speeds, if we eat or drink destructive elements. Can we ask Him to provide us material things if we give no effort? ". . . Faith without works is dead." (James 2:20.)

When we received our confirmation, we were commanded to receive the Holy Ghost. He was not obligated to seek us out. The Lord says, "I will visit thy brethren according to their diligence in keeping my commandments." (Enos 1:10.) If our lives are responsive and clean, if we are reaching and cultivating, the Holy Ghost will come, and we may retain Him and have the peace His presence thus affords.

We are all under heavy obligation to our Lord. None of us has reached perfection. None of us is free from error. To pray is required of all men, just as chastity is required, and Sabbath observance,

tithing, living the Word of Wisdom, attending meetings, and entering into celestial marriage. As truly as any other, this is a commandment of the Lord.

The Experience of Enos

To those of us who would pay pennies toward our unfathomable debt, may we remember Enos, who, like many of us, had great need. Like many sons of good families, he strayed. How heinous were his sins I do not know, but they must have been grievous. (See *Enos* 1-6.) He wrote,

And I will tell you of the wrestle which I had before God, before I received a remission of my sins.

The account is graphic, his words impressive.

Behold, I went to hunt beasts in the forests; . . .

But no animals did he shoot or capture. He was traveling a path he had never walked before. He was reaching, knocking, asking, pleading; he was being born again. He was seeing the pleasant valleys across the barren wastes. He was searching his soul. He might have lived all his life in a weed patch, but now he sought a watered garden. He continues,

. . . and the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart.

Memory was both cruel and kind. The pictures his father had painted now stirred his soul. He was

(Concluded on page 142.)

TAKE TIME

*"No time," I sighed, as I longed to do
The work that my heart desired.*

*Bitter the thoughts that hid from view
The goal, for my mind was tired.*

*Then a message of truth, of love and light,
Came winging across my way;
And I paused to listen and heard aright,
"Take time," it said, "to pray."*

*"Take time," it said, "and in strength newborn
You will find your victory won."*

*"Take time." To one who was spent and worn
With endless tasks undone!*

*I heeded and prayed, and I heard God's voice,
And it led me to find the way*

*To the work I love, and I now rejoice
Because I took time to pray.*

—Della Adams Leitner.

First of Churches: THE FAMILY

by Ina A. Richards*

Many years ago I heard a lecture by Ruth Bryan Owen in which she said: "Please live on the sunny side of Main Street, not on the shady side of Broadway."

In terms of the Gospel, this meant to me: Love the Lord sincerely and appreciate the pattern of life given by His Son. Happiness indeed follows living according to such a pattern.

Elder Orson F. Whitney wrote:

*Gate to life, and guide to living,
Joy of earth, and ALL of Heaven;
This, I ween, some part of love is.¹*

Life and love complement each other and can be found in the humblest places.

We read in *Job* of our happiness in the mortal state when, at the laying of the foundations of the world, the sons of God shouted for joy. In our homes we are still singing songs of gladness and appreciating our blessing in seeking happiness for our children.

We are not born as the partridge in the wood or the ostrich on the desert to be scattered everywhere, but we are to be grouped together and brooded by love and reared day by day in the first of churches, the family.—Henry Ward Beecher.

We assume the responsibility of encouraging our children through our Family Home Evening program. Such happy evenings provide freedom for self-expression, confidences, questions concerning the Gospel plan. Such nights establish patterns in prayer and music, and all children love to sing. In my youth, it was the custom to sing before going to bed. The old organ held charms to soothe us and make for happy dreams.

Through such nights of happiness, we learn to know that our children are indeed our treasures and will be in a large measure what we help them make of themselves. They have influence to affect for good, to help mankind, and promote righteousness.

We are responsible for teaching them the Gospel and emphasizing its importance in their lives; also of gaining an interest in each other so that there might be a feeling of closeness. Pearl S. Buck writes:

(For Course 18, lesson of June 26, "Joy"; for Course 24, lessons of May, "Joy"; for Course 18, "Developing Good Manners"; "Latter-day Saint Ideals and Social Maturity," and "Children Become Socially Mature"; to support Family Home Evening lessons 12, 14, 21, 24, and of general interest.)

*Orson F. Whitney, *Love and the Light An Idyl of the Westland*; copyright 1918. Joseph F. Smith, Trustee-in-trust, Salt Lake City, Utah; page 9.

... However far I travel, unto the uttermost parts of the earth, I find the same love of children that enriches our own life here in the United States. ... It is a love necessary to the fulfillment of life. The individual human cycle is not whole until man and woman look back to the parents who gave them life and forward to the children to whom they themselves give life. Only thus does the individual feel assured of his place in the eternal scheme of creation. Only thus does his heart find rest.²

Children are a gift from God; and from them we know of a pure love, distributed to us to make us happy. Who can look at a new babe and not wonder at the miracle? Or who can foresee the power of the spirit in that precious body? A child is born to trust and love; and if parents give freely, growth is normal and beautiful.

Happy are the families where the government of parents is the reign of affection and the obedience of children the submission of love. —Beecher.

Home is a place of peace, a shelter from all terror, doubt and division, and wherever a true woman comes, this home is always around her. The stars only may be over her head, the glowworm in the night's cold grass, the only fire at her feet, but home is wherever she is and for a noble woman it stretches far around her, better than ceiled with cedar or painted with vermillion, shedding its quiet light for those who else were homeless. —Rushin.

Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants about thy table. (Psalm 128:3.)

A worthy, happy husband and father makes our circle complete. With expressions of encouragement and love, we feel to sing along with Rodgers and Hammerstein:

*An ordinary couple, is all we'll ever be,
For all I want of living is to keep you close to me,
To laugh and weep together, while time goes on its
flight,
To kiss you every morning, to kiss you every night.
We'll meet our daily problems, and rest when day is
done,
Our arms around each other in the fading sun.
An ordinary couple, across the years we'll ride,
Our arms around each other.³*

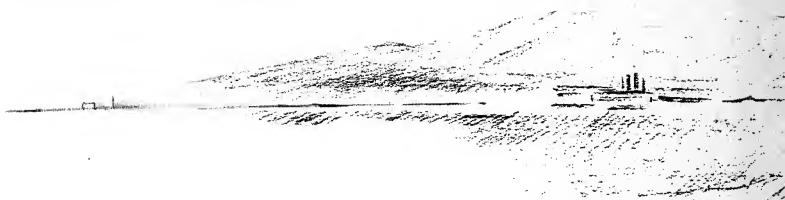
May all of us say with family gratitude, the Gospel has been a lamp unto our feet, a light to our path, and that we have found happiness.

¹Ina Ashton Richards is the wife of Elder LeGrand Richards of the Council of the Twelve. They have 8 children, 28 grandchildren and 24 great-grandchildren. Sister Richards graduated many years ago from the old LDS College and taught school in Tooele, Utah, where she met her husband. She was a single mother in the Netherlands from 1914 to 1916, and in the Southern States from 1923 to 1927, while her husband was mission president.

²Pearl S. Buck, *Joy of Children*; The John Day Company, New York, N.Y., 1964; page 1.

³Copyright 1954 by Richard Rodgers and Oscar Hammerstein II. Williamson Music Inc., owner of publication and allied rights. Used by permission of the publisher.

Library File Reference: Family Life.



by Scott Wallace Cameron*

IT was a warm Sunday afternoon, and I had decided to ride my bicycle to the top of a hill that overlooked the university campus. My homework was completed, and I was determined to spend the afternoon with the Book of Mormon. As I sat there reading, I came upon the phrase in 2 Nephi, ". . . Men are, that they might have joy." (2 Nephi 2:25.) In previous readings I had always accepted this as a self-evident truth, but for the first time I asked myself: "What is joy?" I placed the book on the grass and looked up at the sky.

The feeling of "joy," I thought, was easy enough to explain—a warm surge that started in the center of your chest and radiated out to all parts of your body. But what were the conditions that caused this inner warmth? I had experienced this feeling on several occasions during my life; and as I pondered over the meaning of the word, several experiences came to mind.

Happy Associations Bring Joy

My first Sunday at University Ward came back very vividly. I had entered the ward knowing only a few people, and within twenty minutes I had been introduced to everyone. The people were concerned and friendly, easy to get to know and to like. This warmth and love that pervades the Gospel of Jesus Christ and unites members of the Church certainly contributed to my joy, and therefore helped me to define it; but it did not end there.

I thought for a moment and realized that joy is also experienced through finding and understanding

our relationship to our Heavenly Father. I remembered an evening when a friend and I had a question concerning the Gospel and stayed up late discussing it. After looking at the problem from several points of view, we sat in prayerful silence for a short time. Soon a warm feeling came over both of us; and although the question was not completely answered, it no longer bothered us.

My mind then focused on my family, specifically on the Christmas of the previous year. When we had finished decorating the tree, we sat around and listened to Christmas carols. This was joy also: being with loved ones and realizing that this same warmth and unity could last eternally.

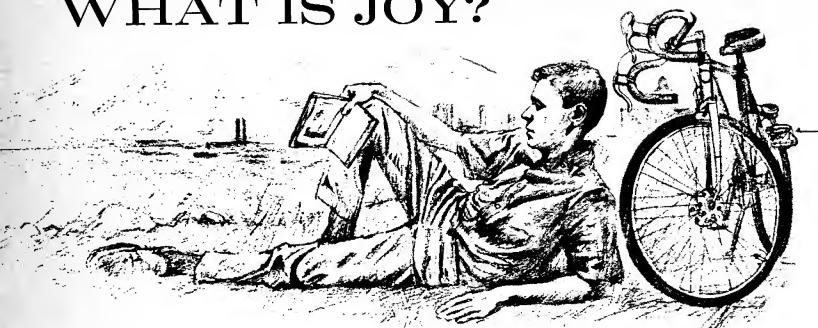
Joy in Life Itself

The breeze blew against my face and my mind turned a page. Suddenly I realized that joy was more than just a few incidents that dotted my life. Joy was life itself, with all its happiness and discouragement. It was the realization that through the Gospel of Jesus Christ I could find purpose and meaning in life. I could see that the chance to be tested, to use my free agency, was part of the joy of life; and that the opportunity to gain knowledge, to progress, and to become more Christlike in my actions was a necessary part of joy.

This self-realization of purpose certainly was one facet of my joy, but my definition could not stop there. The majority of life's joyful experiences we share with others. In fact, we experience life's greatest happiness through sharing our thoughts, our victories, and our failures. Our capacity to understand and share the joys of life increases as we realize that every member of the human family is a child of his

(For Course 6, lesson of June 5, "A Latter-day Saint Is Obedient and Cheerful"; for Course 14, lesson of April 17, "Jesus Preached Glad Tidings"; for Course 18, lesson of June 26, "Joy"; to support Family Home Evening lesson 22; and of general interest.)

WHAT IS JOY?



Art by Dale Kilbourn.

Father in heaven, and that we should see each one as an individual and an equal.

Joy in Personal Commitment

As I look back on that spring day, I have to smile inside. I'm serving a mission now, and although I'm still the same person, my outlook has increased in scope and my personal definition of joy has broadened. The first significant addition to my definition came in the short week I spent in the mission home in Salt Lake City. As the general authorities outlined our responsibilities as missionaries, I partially realized the joy that comes through personally committing oneself to the service of God and fellowmen.

This commitment, and the nature of missionary work itself, made me experience another kind of joy—the joy of having a Divine influence in my life. For the first time I am beginning to understand a statement Joseph Smith made: "When we understand the character of God, and know how to come to him, he begins to unfold the heavens to us, and to tell us all about it. When we are ready to come to him, he is ready to come to us."

I have also come to understand more fully the joy that comes with a real awareness of others. Missionary work can help a person convert some of his "self" consciousness to a "consciousness for others." Surprisingly enough, many personal problems disappear as we stop being so concerned about them.

Joy in Self-sacrifice

But perhaps the greatest aspect of joy in missionary work is a vicarious joy—the joy you share with other persons as they accept the Gospel of

Jesus Christ and are baptized. I had been in the field just two weeks when I first experienced this vicarious joy. We were teaching a wonderful English lady about the mission and the atonement of Jesus Christ. After our discussion we knelt in prayer, and Sister Potter thanked our Father in heaven for the elders who were teaching her and for the restoration of the Gospel. My heart was full and I expressed thankfulness to be serving as a missionary.

A missionary feels this joy even more fully at his first baptismal service. At this time he can see the full effect the Church can have on another person's life, and he realizes that all those cold 6:00 a.m. mornings and the hours of tracting in the rain are worth it. I'll never forget the expression on Brother Smith's face as he came up from the waters of baptism. His countenance shone through the remainder of the evening, and the warmth of his expression was transferred to the rest of those who attended the service.

But even as a missionary my definition of "joy" is incomplete, for joy is one of the undefinable, or, rather, eternal truths. It is part of the law of eternal progression, for each new and unique experience adds to our capacity to feel and understand joy. Joy is active, it is not something you obtain at a certain time of life and possess forever. Just as we are striving for perfection, we are striving for a fulness of joy—something that can be obtained only through the Gospel of Jesus Christ, for Christ said, "In this world your joy is not full, but in me your joy is full." (Doctrine and Covenants 101:36.)

*Scott Wallace Cameron is a son of Emmett Halliday and Rosetta Woods Wallace Cameron of Salt Lake City, Utah. Elder Cameron is presently a missionary in the British South Mission.
Library File Reference: Happiness.

¹Joseph Smith, *History of The Church*, Second Edition, Volume 6; Deseret News Press, Salt Lake City, Utah, 1950; page 308.



*Sixteenth in a Series To Support the
Family Home Evening Program*

FROM THE FULNESS OF THE HEART

by Reed H. Bradford

It was a cold winter day. My friend and I had attended a meeting in a large city. We were about to drive to our home some miles away when he indicated to me that he wanted to see an important officer in the Church for a moment.

As he parked the car in front of this man's house, he said, "I will be only a few minutes."

"Very good," I replied, "I'll wait for you."

The minutes went by. Since he had taken his keys with him, there was no chance to turn on the heater in the car. I got out and walked around to circulate the blood in my body. An hour passed and then an hour and a half. I got back into the car, and in a moment the door of the house opened and my friend came out.

"Well," he said, "now we can go home."

"Before you start the car," I said. "I want to ask you a question. If President McKay had been out here in the car instead of me, would you have left him sitting here on a cold winter night?"

• • •

For Course 6, lessons of May 8, June 12 and 19, "We Are Thankful for Our Mothers"; "A Latter-day Saint Shares and Is Thoughtful"; and "A Latter-day Saint Is Kind"; for Course 8, lessons of April 3 and June 26, "Joseph the Forgiving Brother" and "The Fifth Commandment"; for Course 18, lessons of June 12 and 19, "Repentance" and "Thanksgiving"; for Course 24, lesson of June 12, "Children Become Socially Mature"; for Course 28, lesson of May 1, "Repentance"; to support Family Home Evening lessons 14, 18, 22; and of general interest.)

She was old. As she came into the high school, I looked at her face. There were many wrinkles there. They were a symbol of hard work, sorrow, and suffering that had been part of her life. I felt deep admiration for her. After her husband died she had worked hard to keep her children in school and sent two of them on missions.

"Could you tell me where my son, Frank, is?" she asked.

"I'll try to find him," I replied, as I went into the lounge where I remembered having seen him a few moments before.

He was there all right, laughing and having a wonderful time with some boys and girls of his own age. I told him his mother wanted to see him.

"Tell her I'll be out in a few minutes," he said, and continued in the gay conversation with his friends.

I went back out into the hall and told his mother what he had said. Being curious, however, I waited where I would not be observed. It was some minutes—many minutes, in fact—before he came into the hall. Then I noticed him with an irritated gesture almost drag his mother into a small room where no one would see them. I caught the look of sadness in her face.

I walked down the hall just in time to hear her say, "I don't want to embarrass you, but I had to see you for a moment."

In a moment or two they emerged from the small room and walked down the hall. He looked to the right and to the left as if he were afraid of being seen with this woman.

• • •

Ahmad lived in the Middle East with his wife and 10-year-old son. His father was old and after his mother died, Ahmad took his father into his own home. But it was something of a strain to take care of him.

Finally his wife complained so much that he went to his father and said, "Father, as you know, we have an Elder's Home in the village. I have been thinking probably you would be happier there. You would be able to associate with people of your own age, people with whom you have many things in common."

His father was pained in his heart, but he said, "Oh, that is very kind of you, my son, and I'm sure you are right."

So Ahmad took his father to the Elder's Home.

As he was about to leave, he said, "Father, I want to give you a present. It is a blanket. In the wintertime you might place it over you for warmth, and in the summertime you might lie on it."

"Oh, that is very thoughtful of you, my son," replied his father. "I deeply appreciate it."

So Ahmad left his father and returned home.

Shortly thereafter Ahmad's own son came to him and said, "Father, I have been looking everywhere, but I cannot find Grandfather. Do you know where he is?"

"Yes," replied Ahmad, "I took him to the Elder's Home where I thought he would be happier."

Sometime later Ahmad and his wife realized their son was missing. They could not find him anywhere. When he returned home, he carried in his arms half the blanket that Ahmad had given to the grandfather.

Irritated, Ahmad said to his son, "Why did you cut the blanket I gave to Grandfather? That was a very unkind thing to do. I want you to take the blanket back to him immediately."

"I'm sorry, Father," said his son. "You see, I didn't have any money; but I wanted to have a blanket to give you when I take you to the Elder's Home."

• • •

The Lord has said, "Thou shalt thank the Lord thy God in all things." He also said that, ". . . in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things. . ." (Doctrine and Covenants 59:7, 21.)

And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? (Luke 17:12-17.)

A small child is egocentric. He thinks primarily of himself. As his parents instruct him he may learn that he should say "please" and "thank you" when he requests a favor or when he receives one. Expressions of gratitude make human relationships much

easier. In this sense we could say that is his duty to be thankful.

We should have deep respect for such a concept, but there is another kind of motivation that *should* cause one to feel grateful. Have you ever made a mistake or committed a sin toward your parents, your brothers or sisters, or your children? How would you feel if they were to hold it against you and would not forgive you? But how have you felt or how would you feel if, when you asked for forgiveness, they said to you, "Out of the fulness of the heart, of course, I forgive you." How does it feel to have your soul relieved of a great burden?

Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more. (Doctrine and Covenants 58:42.)

This kind of gratitude springs not from duty alone, but from love. At this season of the year when we think of the death and resurrection of the Saviour, we should remember His gifts to us. Let us remember His voluntary death and atonement which made it possible for us to live beyond the few years we spend here. His atonement made it possible for us to live in His presence and experience a fulness of joy, if we will live His teachings. Let us remember the great teachings He has given to us. Let us consider His Church with the power of the priesthood and with opportunities to work together as brothers and sisters. Let us remember His great love. Let us try to think how the woman who had committed adultery felt when the Saviour said, "Neither do I condemn thee: go, and sin no more." (John 8:11.) Let us recall again His words:

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. (John 17:11.)

In our families we will express gratitude from a "fulness of heart" when we respect and love each other as He respects and loves us. It makes no difference whether one is a man or a woman; a child or an adult. It matters not that one person may have greater intellectual or other gifts than another. We may differ in many ways, but in one respect we are all equal. We are all children of the same Heavenly Father. As such, let us express our appreciation one to another because we feel it in our hearts. Then will our sorrows be diminished and our joys magnified.

Library File Reference: Gratitude.

SPIRITUAL PREPARATION

by Superintendent David Lawrence McKay

Q. What spiritual preparation can the individual Churchgoer make to contribute to a worshipful atmosphere?

A. "Two men went up into the temple to pray . . .

"The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

"I tell you, this man went down to his house justified rather than the other: for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted." (*Luke 18:10, 11, 13, 14.*)

There is inherent in the act of worship, first, belief in a Supreme Being; second, a desire to bring oneself nearer to and in tune with God; and third, a humility that recognizes past wrongdoing or shortcomings and asks forgiveness, comfort, and strength.

One who goes to Sunday School to worship has a prayerful attitude on this Sunday morning. He has communed with his Maker and asked for His help. This very act has strengthened his faith, has brought him more in tune, and has readied him for a worshipful experience in Sunday School.

His humility lets him recognize that his knowledge is limited, and that a study of the lessons will better equip him for a spiritual session in Sunday School. It will also lead him to be considerate of others. He will realize that they will appreciate his arriving on time or ahead of time to enjoy with them the quiet, beautiful atmosphere.

Q. How can we help the individual to realize his responsibility and aid him to make a spiritual preparation.

A. Classroom discussions, 2½-minute talks on spiritual preparation, the record of President McKay's talk on reverence—all of these may contribute to the Sunday School member's making a decision to prepare spiritually. But by far the most important elements are the example of the officers conducting the worship service, and the attitude of the teacher. These will create the mood, and, in turn, the desire of the member to prepare spiritually.

Q. What is the opportunity for group preparation for worship?

A. Officers and teachers meet in prayer meeting specifically to bring themselves closer in prayer to our Father in heaven and to invoke His help in bringing the members of the classes nearer to Him. Their being together for a common purpose, too, gives them a psychological lift and a feeling of interdependence and support.

Q. What are the elements that make for a successful prayer meeting?

A. A successful prayer meeting begins and ends on time. It is held in a room that is not disturbed by outside noises; it has a full attendance of the officers and teachers; and the officers conducting it always keep in mind the purpose of the meeting: to thank our Father for His blessings and to ask His continued blessings and inspiration on the lessons.

Q. What are the aspects of prayer meeting which set the tone for worship in the Sunday School?

A. There should be:

- (a) a minimum of extraneous business and mundane announcements;
- (b) a short but appropriate expression of an inspirational thought;
- (c) a prayer voiced by one teacher, in which all participate spiritually.

Q. While officers and teachers are regular attendees at prayer meeting, should those who participate in the worship service be invited?

A. If those members who have been asked to give the 2½-minute talks, to voice the prayer in Sunday School, and to lead the sacrament gem are all present in prayer meeting, several results follow:

- (a) The young participants who have made special effort to be present are impressed by the importance of their assignment for that day.
- (b) The young participants, by joining in the prayer, receive the spiritual stimulation they need, and can, in turn, transmit this to the congregation.

- (c) The officers and teachers are guarded in the presence of their pupils and may be more inclined to worship than they would otherwise.

Spiritual preparation makes a better Sunday School.

Library File Reference: Worship.

Second in a series of four Centennial reprints, "Voices of the Past,"
being featured in THE INSTRUCTOR this year.

WALK WITH THE PROPHET JOSEPH

Compiled by H. GEORGE BICKERSTAFF

Joseph Smith was dead long before any of us were born. Why does his name evoke such warm feelings of affection and esteem?

Below are accounts published in THE JUVENILE INSTRUCTOR in 1892 (Volume 27) and provided by people then living who had known the Prophet. They portray such characteristics as his prophetic power, his equal capacity for communing with heaven as with the humblest mortal, his practical approach to life, his wisdom in counsel, his kindness and generosity, his love for children. As we review these mainly first-hand accounts, in imagination we walk with Joseph the Prophet in old Nauvoo. Then we glimpse an answer to our original question — for to walk with him is to love him.



THE JUVENILE INSTRUCTOR

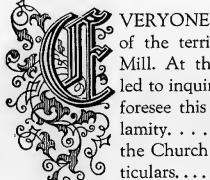
ORGAN FOR YOUNG LATTER-DAY SAINTS

VOL. 27

SALT LAKE CITY, UTAH

1892

THE TRUTH ABOUT HAUN'S MILL



EVERYONE has probably heard or read of the terrible martyrdom at Haun's Mill. At this late date some may be led to inquire why did not the Prophet foresee this and avert the terrible calamity. . . . Those of long standing in the Church understand all of the particulars. . . .

. . . Brother Haun owned the mill, a grist mill, which took his name. From two to four days prior to the massacre the citizens of the little settlement assembled in a mass meeting, and appointed Brother Haun a committee of one, to go to the city for advice to know what to do. The whole country was under arms and excitement. The Apostle David W. Patten, with Brothers Gideon Carter and O'Banion, had already sealed their testimony with their blood.

Under these circumstances it was quite natural that small settlements should begin to inquire what was best for them to do.

Brother Haun repaired to the city, and as the Prophet was but a private citizen and minister of the gospel, in the legal sense, he first went to Captain John Killian, of the Caldwell County militia, informed him of his appointment, and inquired what he and his brethren should do.

"Move into the city," was the prompt reply.

Brother H. — "What! and leave the mill?"

Captain K. — "Yes, and leave the mill."

Brother H. — "What! to the mob?"

Captain K. — "Yes, to the mob."

Brother Haun then left the Captain and went to "Brother Joseph," as the Prophet was familiarly called. He asked him the same questions, and received the same answers, word for word.

"But," responded the selfish mill owner, "Brother Joseph, we think we are strong enough to defend the mill and keep it our own hands."

"Oh, well," replied he, "if you think you are strong enough to hold the mill you can do as you think best."

What more could he say? His method had always been when his counsel was asked to give it freely and leave parties to receive or reject it. He could not, nor would not if he could, take away people's agency.

Brother Haun returned and reported that Brother Joseph's counsel was for them to stay and protect or hold the mill. The rest the reader knows, or can become acquainted with by reading the published account of the terrible tragedy.¹ The foregoing facts I had from the late Captain Killian in person.

—David Tyler.
(page 94.)

¹ On October 30, 1838, a mob rode into the Haun's Mill settlement, slaughtered 17 men and boys and severely wounded many others.

PROPHETIC STATEMENT FULFILLED

In February, 1841, my brother John was in jail, in the hands of the Missourians, about two hundred miles from home, and my dear widowed mother was very much concerned about his safety. On one occasion she was crying and fretting about him.

When I saw her in trouble, I asked what was the matter.

She replied that she was afraid the Missourians would kill her dear son John, and she would never see him again.

I was strongly impressed to have her let me go to the Prophet Joseph and ask him if my brother would ever come home. She was very desirous for me to do so.

As the Prophet Joseph only lived about three miles from our house I got on a horse and rode to his home. When I reached there, Sister Emma Smith said that he and his son Joseph had just gone up the river near Nauvoo to shoot ducks. I rode up



to them, when the Prophet inquired about mother's welfare.

I told him that mother was very sad and down-hearted about the safety of her son John; and she had requested me to come and ask him as a man of God whether my brother would ever return home.

He rested on his gun, and bent his head for a moment as if in prayer or deep reflection. Then, with a beautiful beaming countenance, full of smiles, he looked up and told me to go and tell mother that her son would return in safety inside of a week. True to the word of the Prophet, he got home in six days after this occurrence. This was a great comfort to mother for her son had been absent about six months.

—Joseph Taylor.
(page 202.)

GLORY AND POWER OF A REVELATION

The vision which is recorded in the Book of Doctrine and Covenants [Section 76] was given at the house of "Father Johnson," in Hiram, Ohio, and during that time that Joseph and Sidney were in the spirit and saw the heavens open, there were other men in the room, perhaps twelve, among whom I was one during a part of the time — probably two-thirds of the time — I saw the glory and felt the power, but did not see the vision.

... Joseph would, at intervals, say: "What do I see?" as one might say while looking out the window and beholding what all in the room could not see. Then he would relate what he had seen or what he was looking at. Then Sidney replied, "I see the same." Presently Sidney would say, "What do I see?" and would repeat what he had seen or was seeing, and Joseph would reply, "I see the same."

This manner of conversation was repeated at short intervals to the end of the vision, and during the whole time not a word was spoken by any other person. Not a sound nor motion [was] made by anyone but Joseph and Sidney, and it seemed to me that they never moved a joint or limb during the time I was there, which I think was over an hour, and to the end of the vision.

Joseph sat firmly and calmly all the time in the midst of a magnificent glory, but Sidney sat limp and pale, apparently as limber as a rag, observing which, Joseph remarked, smilingly, "Sidney is not used to it as I am."

—Philo Dibble.
(page 303.)

Joseph Smith's First Vision

THE STORY
BY HAZEL W. LEWIS

On a bleak, cold day in December, just two days before Christmas, in Sharon, Windsor County, Vermont, a baby boy was born. Little did his parents, Joseph Smith, Senior, and Lucy Mack Smith, realize that this little son, their fourth surviving child, would grow up to be an instrument in the Lord's hands to restore the Gospel of Jesus Christ.

For a few years after little Joseph's birth, all went well and the Smiths were in comfortable circumstances. But sickness struck the family. Many members became seriously ill of a disease called typhus, from which a severe pain and infection developed in young Joseph's leg. Only after several operations and the removal of a piece of leg bone did he recover.

Three years of drought and frosts caused crop failure in the neighborhood of Norwich, Vermont, the family's last home in New England.

The Smith family had heard that land in western New York would produce better crops, so Father Smith went there to investigate. When he was satisfied that this new country would be a good place for his family, he sent for them. Young Joseph Smith was then a lad of ten years. The family — Joseph, his mother, and seven brothers and sisters — journeyed by wagon to Palmyra, Wayne County, New York. They rented a house there and worked their one-hundred-acre farm, which was two miles southwest of the town. Three miles farther south and east was the Hill Cumorah.¹ The family soon moved into a log house they had built on the farm. It consisted of two rooms on the main floor and a divided loft upstairs where the boys slept.

Joseph and his brothers helped to clear some of the wooded land so it could be used for raising crops. No doubt in the spring they helped to gather sap from the maple trees that grew on the land.

Shortly after the Smith family had moved to the farm (near Manchester township) there developed a great deal of excitement about religion. Preachers of different religions held revivals or open air camp meetings. Leaders of every denomination asserted themselves, each one professing to have the right faith and soliciting converts. At this time Joseph Smith was fourteen years old. Four members of his family joined the Presbyterian faith: his mother, his brothers, Hyrum and Samuel, and his sister, Sophronia.

Young Joseph attended meetings of the different faiths, but he wasn't certain which church was right. It was while he was attending one of these meetings that he heard a preacher, a Reverend Lane, read a scripture from the Bible that impressed him very much.

On returning home he read and re-read in his Bible the first chapter and fifth verse of James which says:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5.)

Joseph Smith thought seriously about this passage in the Bible. He knew he needed wisdom to decide which of all the different faiths was the right one. Finally, he concluded that he should do as the scriptures directed: ask of God. So one beautiful clear day in early spring he went into a secluded place in the woods, not far from his home, to pray. It was the first time in his life that he had ever prayed aloud.

When he knelt down and began to pray, an evil spirit seemed to almost overcome him. He could not speak and darkness gathered around him.

Joseph used all his strength to call upon his Heavenly Father to help him overcome the evil spirit. A pillar of light appeared over his head. It was brighter than the sun at noonday and descended until it encompassed him. As the light rested

¹ See "Palmyra and Vicinity, Birthplace of Mormonism," *The Instructor*, December, 1964, Inside back cover chart.



THE SACR



ED GROVE

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Joseph Smith's First Vision

THE STORY (Concluded)

upon him, he saw in its brightness two personages standing above him in the air. One of them called him by name, then pointed to the other personage and said, "This is My Beloved Son. Hear Him!"

Joseph asked the two personages which of all the churches was right — which should he join?

He was told that they were all wrong and he was to join none of them.

When Joseph came to himself he was lying on his back looking up into the heavens. After recovering his strength to some degree, he returned home. His prayer had been answered. He had learned that all the different faiths were preaching incorrect doctrines. Joseph was anxious to tell others of the wonderful vision he had seen. His family believed him, but others scoffed. From this time forward his life was spent in preparing for the Restoration of the Gospel.

ABOUT THE PICTURE

The Church of Jesus Christ of Latter-day Saints desires to keep sacred and historical places pertaining to the history of Mormonism available to all persons who want to visit them. To do so, caretakers have been called as missionaries to these places to care for them and also to explain to all visitors the truths about the Gospel.

To such a mission were called Willard W. and Rebecca Bean, who lived at the Joseph Smith home for twenty-four years (1915-1939). They farmed the land and reared their family there. As I interviewed her, Sister Bean smiled and said, "I went there a bride and came back a grandmother." Brother Bean died a number of years ago; but Sister Bean, an enthusiastic, intelligent lady who is proud of her Mormon heritage, is ever willing to tell others of the glorious years she spent in the Joseph Smith home. It was to her I went requesting more information about the Sacred Grove in which the Prophet received his first vision.

The Sacred Grove, located about a third of a mile from the Joseph Smith home, may be reached by walking along a country lane. At one time this part of New York state was heavily forested. Joseph Smith's father and the boys in the family had chopped down trees to clear the land so that crops could be planted. They cleared a few acres at a time. The grove of trees where young Joseph went to pray would occupy about four acres. Many tall, stately, hardwood trees grow in the grove where young Joseph went to pray.

It is an interesting fact that in later years 3,000 seedlings were taken from the grove to help re-forest the Hill Cumorah. (More than 6,000 evergreen trees procured elsewhere were also planted on the hill.)

When one enters the Sacred Grove, he notices an air of peace and tranquility. Indeed, one feels that he is walking on sacred ground.

Conferences have been held in the grove, and some pageants. Sister Bean said that when her son, Alvin, was a young boy, he portrayed, in one presentation, the Prophet kneeling in prayer.

Some converts and missionaries have testified to hearing heavenly voices singing as a sermon was being preached in the Grove.

Ever since Joseph Smith, the Prophet, went to the grove to pray and saw the heavenly personages, the Father and the Son, this area has been known by members of the Church as the Sacred Grove. Yes, it is a spot held sacred to all Latter-day Saints.

References:

Carter E. Grant, *The Kingdom of God Restored*; Deseret Book Company, Salt Lake City, Utah, 1955; chapters III and IV.

John Henry Evans, *One Hundred Years of Mormonism*; Deseret Sunday School Union, Salt Lake City, Utah, 1909.

A tract, *Joseph Smith's Testimony*, The Church of Jesus Christ of Latter-day Saints.

(For Course 4, lesson of June 12, "A Boy's Prayer Is Answered"; and of general interest.)

LIBRARY FILE REFERENCE: Smith, Joseph.

FIVE DOLLARS

... I was at Joseph's house; he was there, and several men were sitting on the fence. Joseph came out and spoke to us all. Pretty soon a man came up and said that a poor brother who lived out some distance from town had had his house burned down the night before. Nearly all of the men said they felt sorry for the man. Joseph put his hand in his pocket, took out five dollars and said, "I feel sorry for this brother to the amount of five dollars; how much do you all feel sorry?"

— Andrew Workman.
(page 641.)



THE RETURN OF A PRODIGAL

... A man who had stood high in the Church while in Far West was taken down with chills or ague and fever. While his mind as well as body was weak, disaffected parties soured his mind and persuaded him to leave the Saints and go with them. He gave some testimony against the Prophet. While the Saints were settling in Commerce, having recovered from his illness, he removed from Missouri to Quincy, Illinois. There he went to work chopping cordwood to obtain means to take himself and family to Nauvoo, and a present to the injured man of God if, peradventure, he would forgive [him] and permit him to return to the fold as a private member. He felt that there was salvation nowhere else for him and if that was denied him all was lost as far as he was concerned. He started with a sorrowful heart and downcast look. While [he was] on the way the Lord told Brother Joseph he was coming. The Prophet looked out of the window and saw him coming up the street. As soon as he turned to open the gate the Prophet sprang up from his chair and ran and met him in the yard, exclaiming, "O Brother, how glad I am to see you!" He caught him around the neck and both wept like children. Suffice it to say that proper restitution was made and the fallen man again entered the Church by the door, received his priest-

hood again, went upon several important missions, gathered with the Saints in Zion and died in full faith.

— Daniel Tyler.
(page 491.)

INSTANT ANSWER TO PRAYER

In my early years I used to often eat at the table with Joseph the Prophet. At one time he was called to dinner. I being at play in the room with his son Joseph, he called us to him, and we stood one on each side of him. After he had looked over the table he said, "Lord, we thank Thee for this Johnny cake, and ask Thee to send us something better. Amen." The corn bread was cut, and I received a piece from his hand.

Before the bread was all eaten, a man came to the door and asked if the Prophet Joseph was at home. Joseph replied he was, whereupon the visitor said, "I have brought you some flour and a ham."

Joseph arose and took the gift, and blessed the man in the name of the Lord. Turning to his wife, Emma, he said, "I knew the Lord would answer my prayer."

— John Lyman Smith.
(page 172.)

TRULY A PROPHET

After arriving in Nauvoo we were five or six weeks looking for employment, but failed to get any. One morning I said to my brother-in-law, "Let us go and see the Prophet. I feel that he will give us something to do." ... So we went over, and found him in a little store selling a lady some goods. This was the first time I had had an opportunity to be near him and get a good look at him. I felt there was a superior spirit in him. He was different to anyone I had ever met before; and I said in my heart, he is truly a Prophet of the most high God.

As I was not a member of the Church I wanted Henry to ask him for work, but he did not do so, so I had to, I said, "Mr. Smith, if you please, have you any employment you could give us both, so we can get some provisions?"

He viewed us with a cheerful countenance, and with such a feeling of kindness said, "Well, boys, what can you do?"

We told him what our employment was before we left our native land.

Said he, "Can you make a ditch?"

... We said we would do our best, and he left us. We went to work, and when it was finished I went and told him it was done.

He came and looked at it and said, "Boys, if I had done it myself it could not have been done better. Now come with me."

He led the way back to his store and told us to pick the best ham or piece of pork for ourselves. Being rather bashful, I said we would rather he would give us some. So he picked two of the largest and best pieces of meat and a sack of flour for each of us, and asked us if that would do. We told him we would be willing to do more work for it, but he said, "If you are satisfied, boys, I am."

We thanked him kindly, and went on our way home rejoicing in the kindheartedness of the Prophet of our God.

In November of the same year I was baptized into the Church. . . .

—James Leech.
(page 152.)

CHILDREN'S LOVING FRIEND

Another time my older brother and I were going to school, near to the building which was known as Joseph's brick store. It had been raining the previous day, causing the ground to be very muddy, especially along that street. My brother Wallace and I both got fast in the mud, and could not get out, and of course, child-like, we began to cry, for we thought we would have to stay there. But looking up, I beheld the loving friend of children, the Prophet Joseph, coming to us. He soon had us on higher and drier ground. Then he stooped down and cleaned the mud from our little, heavy-laden shoes, took his handkerchief from his pocket and wiped our tear-stained faces. He spoke kind and cheering words to us, and sent us on our way to school rejoicing. Was it any wonder that I loved that great, good and noble man of God?

As I grew older I felt to honor and love him, for his mission to earth in restoring the gospel of our Lord and Saviour Jesus Christ.

—Margarette Burgess.
(page 66.)



THE WRESTLING MATCH

It was at the time Porter Rockwell was in jail, in Missouri. His mother went to see him at the jail, and the Missourians told her that if she would raise a certain amount of money and give them they would let her son go. Joseph started out to get the money. He came to a large crowd of young men who were wrestling, that being the popular sport in those days. Among the boys there was a bully from La Harpe, I believe. He had thrown down everyone on the ground who took hold of him. When Joseph came to the crowd he told them what he wanted, passed around the hat, raised what money he could and then went into the ring to take part with the young men and boys in their games. So he was invited to wrestle with this bully. The man was eager to have a tussle with the Prophet, so Joseph stepped forward and took hold of the man. The first pass he made, Joseph whirled him around and took him by the collar and seat of his trousers and walked out to a ditch and threw him in it. Then, taking him by the arm, he helped him up and patted him on the back and said, "You must not mind this. When I am with the boys I make all the fun I can for them."

—Calvin W. Moore.
(page 255.)

NO NEUTRAL GROUND

When the Prophet had ended telling how he had been treated, Brother Behunin remarked: "If I should leave this Church I would not do as those [apostates] have done: I would go to some remote place where Mormonism had never been heard of and settle down, and no one would ever learn that I knew anything about it."

The great Seer immediately replied: "Brother Behunin, you don't know what you would do. No doubt these men once thought as you do. Before you joined this Church you stood on neutral ground. When the gospel was preached, good and evil were set before you. You could choose either or neither. There were two opposite masters inviting you to serve them. When you joined this Church you enlisted to serve God. When you did that you left the neutral ground, and you never can get back on to it. Should you forsake the Master you enlisted to serve it will be by the instigation of the evil one, and you will follow his dictation and be his servant."

—Daniel Tyler.
(page 492.)

TESTIMONY INITIATIVE ENTHUSIASM

The T. I. E. That Unites

by Ronald V. Stone*

Scene: Missionaries Visit a Golden Family
(*A True Experience*)

It was Elder Hansen's first evening in a strange, new country. A "golden" investigator family of three children, mother, and father listened to his companion tell, in fluent Spanish, of the wonders of the Restoration. All except the father seemed touched by the spiritual truths of the Saviour. Notwithstanding, the father was challenged to accept the Gospel, to repent, and to be baptized with his wife and children. His answer was a great disappointment to the entire family.

The father not only refused to accept the teachings but stated that neither his wife nor his children could be baptized.

Following this firm declaration, silence reigned. There were tight lips, bent heads; and the eyes of the little daughter became tear-moistened from disappointment.

Elder Hansen stood on his feet to break the silence, and with all the power at his command he sought to express in a foreign tongue what he felt in his heart. On this his first night in the mission field, from somewhere came a special spirit as he humbly and sincerely declared:

I don't know entirely what has been said here tonight. I haven't understood most of what my companion told you nor what you good people have answered. But I do know this: that God lives and loves each one of us. He especially loves this family, each one of you; He wants you to enjoy the blessings of membership and activity in His Church. I have traveled far to bear this witness and cannot leave here

(For Course 6, lesson of May 22, "A Latter-day Saint Is Self-reliant and Has Self-control"; for Course 8, lesson of June 5, "The First and Second Commandments"; for Course 10, lesson of June 5, "The First Missionaries"; for Course 12, lesson of June 5, "Paul's First Mission"; for Course 18, lessons of April 17 and May 29, "Truth" and "Conviction"; for Course 24, lesson of June 19, "Free Agency and Freedom"; to support Family Home Evening lessons 12, 24; and of general interest.)

tonight without telling you that I know that God lives; that Jesus is the Son of God and lives; that Joseph Smith was a righteous and true prophet; and that today there is a living prophet and he called my companion and me to come to your great country and call upon the people to repent and be baptized.

At this point, Elder Hansen stood in a special glow that only reaches missionaries as they are touched by the Spirit. There was silence, but no one stared at the floor. A new, sweet, refreshing influence prevailed. The tear was now in the father's eye. His heart had been touched by the *testimony* of one who could hardly express it in the foreign tongue.

This family is today a Mormon family, moving toward eternal life together. Every day they give thanks to the Lord for the spirit they felt that evening. And one can imagine how these people will always feel about Elder Hansen and his companion, and how those missionaries remember that choice occasion. After this experience, whenever Elder Hansen hesitated to bear his testimony, he remembered this "Golden Family" and what would have happened if he had kept silent that night—and he hesitated no longer.

Testimony and Initiative

The power that UNITES the membership of the Church and the power that brings investigators to unite themselves with the Church, is the power of TESTIMONY! This personal witness of truth must be expressed. If it is kept back, guarded, or hidden, it fades. The decision as to when and where it should be expressed becomes a matter of INITIATIVE—personal decision. Elder Hansen used his personal

—Ronald V. Stone was president of the North Argentine Mission from 1962 to 1965. From 1949 to 1953 he was a missionary in Argentina. He earned B.S. and M.A. degrees respectively, from University of California and Brigham Young University. He married Patricia Judd; they have six children. He was born in Portland, Oregon; now lives in Modesto, California.

initiative and followed the dictates of his heart. He could have justified silence that evening, but he took it upon himself to state what he knew was right.

Whether it be in the home of an investigator family, or in one's own home with loved ones gathered together, INITIATIVE should be exercised, and TESTIMONY expressed often, by all members of the family. It will have a UNITING effect upon everyone.

Enthusiasm

ENTHUSIASM is the result of *thinking, planning, and doing*. It is an emotion that is "an effect" of thoughts. If we are not enthusiastic, then either we are not *thinking*, or we are not thinking about the *right things*.

Enthusiasm is the *effect* of proper thinking. So if one would be enthusiastic about the Gospel plan, the Church, family home evening, Relief Society, MIA, pioneer history, Joseph Smith, and most of all, the Saviour, then let him use his INITIATIVE to think, and to reflect the ENTHUSIASM he feels by expressing his TESTIMONY at appropriate moments.

Such will unite him with his associates.

Such will unite his associates with him.

Such will unite family, loved ones and friends.

Let us bear Testimony:

As Paul did in Antioch;

As do our inspired leaders as they travel throughout the world;

As did Elder Hansen and his companion to unite a wonderful family in their home and throughout all eternity.

Let us gratefully, yet boldly bear personal testimony of truth at every opportunity!

Let us use our own Initiative:

To think about missionary effort;

To plan *how and when*;

To set *goals—set dates—extend invitations;*

To Do—Follow Up—Act.

Let's use our own initiative!

Let us reflect Enthusiasm as we DO these things:

Even as youth displays it in all they do;

Even as Paul displayed it in his missionary labors.

Let us be enthusiastic!

Today, "It becometh every man who hath been warned to warn his neighbor." (Doctrine and Covenants 88:81.) For how shall they learn lest they be taught? And who shall teach if not *you and me*?

Library File Reference: Testimony.

I KNEELED DOWN BEFORE MY MAKER (Concluded from page 134.)

warmed and inspired. Then memory opened the doors to his ugly past. His soul revolted at the reliving of the baser things but yearned now for the better. A rebirth was in process. It was painful but rewarding.

And my soul hungered; . . .

The spirit of repentance was taking hold. He was remorseful for his transgression, eager to bury the old man of sin, to resurrect the new man of faith, of godliness.

. . . and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication for mine own soul; . . .

He had now come to realize that no one can be saved in his sins, that no unclean thing can enter into the kingdom of God, that there must be a cleansing, that stains must be eliminated, new flesh over scars. He came to realize that there must be a purging, a new heart in a new man. He knew it was not a small thing to change hearts, and minds, and tissues. He writes,

. . . and all the day long did I cry unto him; . . .

Here is no casual prayer; here no trite, worn phrases; here no momentary appeal. All the day long, with seconds turning into minutes, and minutes into hours, and hours into "all day long." But when the sun had set, relief had still not come; for repentance is not a single act, nor forgiveness an unearned gift. So precious to him was communication with, and approval of, his Redeemer, that his determined soul pressed on without ceasing.

. . . yea, and when the night came, I did still raise my voice high that it reached the heavens.

Could the Redeemer resist such determined imploring? How many have thus persisted? How many, with or without serious transgressions, have ever prayed all day and into the night? Have you ever wept and prayed for many hours? Have you prayed for five hours? for one? for thirty minutes? for ten?

As you struggle in the spirit and cry mightily and covenant sincerely, the voice of the Lord God will come into your mind, as it did to that of Enos,

. . . Thy sins are forgiven thee, and thou shalt be blessed.

Library File Reference: Prayer.

WHY AND WHY NOT?



WHY NOT HAVE ASSISTANT COORDINATORS OF JR. SUNDAY SCHOOL?

Junior Sunday School is the responsibility of the Sunday School superintendent. It functions through his priesthood leadership. Assisting the superintendent are his two assistant superintendents.

Usually just one member of the superintendency is in Junior Sunday School at a given time; therefore, he has the services of a Junior Sunday School coordinator to help him carry out the program. The coordinator is an assistant to the superintendent.

The coordinator usually conducts the Junior Sunday School worship service after it has been opened by a member of the superintendency.

The coordinator works closely with the member of the superintendency in charge of Junior Sunday School; and she should meet with him prior to his weekly superintendency council meeting to suggest problems to be studied by the entire superintendency. She also helps develop the agenda for the next session of Junior Sunday School.

The coordinator helps the member of the superintendency in Junior Sunday School to fulfill his responsibility of visiting classes and supporting the teaching of the Gospel.

The superintendent assigned to Junior Sunday School and the coordinator attend the same department at stake preparation meeting so they receive common direction from the stake board.

—Junior Sunday School Committee.

THE BEST FROM THE PAST

This is a supplementary chart to help teachers find good lesson material from past issues of *The Instructor*. Available magazines are 35¢ each. Reprints of many center spread pictures (and flannelboard characters since May, 1965) are available for 15¢ each.

We encourage Latter-day Saints to subscribe to and save *The Instructor* as a Sunday School teacher's encyclopedia of Gospel material.

Abbreviations on the chart are as follows:
First number quoted is the year.

Second number quoted is the month.

Third number quoted is the page. (e.g. 60-3-103 means

1960, March, page 103.)

Fbs—flannelboard story. Cs—center spread.

Isbc—inside back cover. Osbc—outside back cover.

*—not available. Use ward library.

| SUNDAY SCHOOL COURSE NUMBER | | | | | | | | | | | | | |
|-----------------------------|---|---|---|--|--|---------------------------------|--|--------------------------------------|--|--|--------------------------------|----|--|
| June | 1 | 2 | 4 | 6 | 8 | 10 | 12 | 14 | 18 | 20 | 24 | 26 | 28 |
| 5 | 63-4-140 64-3-111 | 61-11-Fbs 64-2-66 | 60-4-118 61-11-Fbs | 60-4-108, 112, 122 62-12-Fbs | 57-3-72 57-4-102 58-4-Cs 60-3-84, 91 64-4-131, 149 | 64-4-134 64-9-Cs 64-12-Cs | 56-6-192* 64-10-376 | 64-1-44 | 58-4-97 62-2-72 64-3-102 | 63-3-112 62-3-80 64-5-172 | 60-4-112 62-2-Cs 64-3-92 | | 61-1-Cs 61-6-Cs 62-8-Cs 63-6-Cover 64-11-417 |
| 12 | 63-4-140 64-4-Cover | 60-3-84, 91 61-11-Fbs 64-2-Fbs 64-4-131 | 58-4-113 60-3-73, 80 60-4-118 | 57-4-Fbs 58-11-337 61-1-Fbs 64-7-Cs | 57-5-134 57-11-326 58-4-Cs 64-4-131 | 60-3-80 | 56-6-192* 60-4-114, 122 62-3-91 64-5-174 | 60-3-76 62-10- Isbc 63-1-16 | 62-2-55 62-10- Isbc 63-1-16 | 60-4-120 64-4-142 64-12-476 | 60-4-111 62-2-Cs | | 63-5-154 64-4-138 |
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Special Occasions

THE FINEST HOUR FOR TEACHERS

Superintendents, will any among us deny that there is a great need in the Church today for better instruction in the principles of the Gospel?

The present analysis of Gospel teaching seems to center our emphasis upon four relationships: our relationship to our Heavenly Father; our relationship to Jesus Christ; our relationship to the Holy Ghost; and our relationship to The Church of Jesus Christ of Latter-day Saints. Most of the Gospel principles can be found within these relationships.

As Sunday School administrators it becomes our duty to see that these relationships are strengthened through the administration of the Sunday School program. Let us consider one instance.

On two Sundays of the year we have special Sunday School programs centered on Jesus Christ, our Redeemer. One of those occasions is Christmas, and the other is Easter. Probably you have noticed in the *Handbook* that the general board as a rule does not recommend the expansion of a special program beyond the time allocated for 2½-minute talks and hymn practice. Some have ques-

tioned the wisdom of this provision in the *Handbook*. They inquire, if one of our primary objectives is to teach our relationship to Jesus Christ, why do we not have a more extensive program, at least on Christmas and Easter in commemoration of His birth and resurrection?

It is self-evident that we are truly a Christian church and that the Church is named as His Church. It is through His atonement that we are privileged, if we live rightly, to enter again into the presence of our Heavenly Father. Why do we not more extensively devote our Sunday School worship period to elaboration upon the events of His life at Christmas and Easter?

Aside from the fact that some schedules, where more than one ward meet in a chapel, prevent longer special programs, it is the thought of the general board that it is on these special days the teacher may enjoy the finest hour in his teaching career in moving his students to a better life because of these celebrated occurrences. Rather than have a general program with many participating, it is felt more significant for the teacher

to have the opportunity of touching individually the hearts and minds of his students with the great message of the day.

In the foreword to the *Family Home Evening Manual 1966* a splendid statement appears which we as superintendents can carry to all of our teachers. It reads:

The Gospel becomes a fundamental part of each person only if it is understood and lived by the individual member. Thus, each lesson . . . is designed to teach a basic Gospel truth and should be studied and applied by everyone—adults, youth, and children. Those who present the lesson should involve as many family members as possible. Enrichment materials illustrating the Gospel principles for people of various ages and backgrounds are included in the lessons. . . .

If written for a Sunday School manual, the statement could not better express the hope we have that every teacher will follow the same admonition in attempting to touch the lives of his students.

Superintendents, shall we take our teachers with us to all of our teacher improvement meetings?

—*Superintendent*
Lynn S. Richards.

The Deseret Sunday School Union

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Answers to Your Questions

Reassembly for Closing Exercises

Q. Is it permissible to eliminate the reassembly of Sunday School for a closing exercise?

—Portland West Stake.

A. Yes. When ward Sunday School officers (including the bishop) find that dismissal from classes may contribute to an orderly dismissal, reassembly is not recommended. The following words of caution should be heeded:

1. A closing prayer should be given in each class room.
2. All classes should be dismissed simultaneously on an appropriate signal.
3. The dismissal of classes should be carefully supervised by the superintendency to preserve order and reverence. (See *Handbook*, page 34.)

Preparation Meetings

Q. Is it ever advisable to hold preparation meetings only every

other month? —Sunday School Semi-annual Conference.

A. Usually not. Preparation meeting is designed as a monthly meeting for a preview of lessons for the coming month. Rather than meet on alternate months, it would be better to divide the stake into districts with a monthly meeting in each district, having stake board members meet with the districts on different Sundays of the month.

Sunday School Ward Conference

Q. Who presides at the annual Sunday School ward conference?

—*Sunday School Semi-annual Conference.*

A. Ward Sunday School conference is held as a part of ward conference and is a part of the regular Sunday School session under direction of the stake presidency. The stake presidency, the bishop, and ward superintendency perform such duties as directed by the stake presidency.

—General Superintendency.

Memorized Recitations

For June, 1966

Scriptures listed below should be recited in unison by students from Courses 6 and 12 during the Sunday School worship service of June 5, 1966. These scriptures should be memorized by students from the respective classes during the months of April and May.

COURSE 6:

(This verse repeats the admonition that we should not make or worship idols or graven images.)

“Forasmuch then as we are the offspring of God, we ought not to

think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.”
—*Acts 17:29.*

COURSE 12:

(This verse explains that we should meet often to take the sacrament to show that we remember the Saviour.)

“It is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus.”

—*Doctrine and Covenants 20:75.*

THE FRIENDLY BEACH

(Our Cover)

*Lapping and slapping, the waves seem to say,
“I'm glad you are here at the beach for the day!”
They're friendly and gentle and swirling around
And happily greeting the feet they have found.*

*My rock is so smooth and so warm where I lie
As I gaze in a pool that's reflecting the sky,
To make all the crabs and the shells and the winkles
Seem covered all over with sunshiny twinkles.*

—Lee Grant.

Photo shows Kynance Cove on the coast of Cornwall (southwest tip of England). Poem reprinted courtesy of New Zealand Weekly News.

(For Course 1, lessons of May 15 and July 10, “We Say Thank Thee for the Beautiful World” and “Work and Play Help Make Us Strong,” to support Family Home Evening lesson 10; and of general interest.)

Library File Reference: Seascapes.

COMING EVENTS

*March to mid-April
Instructor Campaign*

• • •
April 6, 9, 10, 1966

Annual General Conference

• • •
April 10, 1966

Semi-annual

Sunday School Conference

• • •
April 10, 1966

Easter

• • •
May 8, 1966

Mother's Day

IT is generally assumed that a "good" example inspires others to believe and live the Gospel. Perhaps this is an unwarranted assumption. There may be certain kinds of exemplary living which repel people from accepting the Gospel. The "righteous" man, for example, may seem so far out of reach to the sinner that the latter gives up. Or exemplary living may be so limited and so shallow as to appear hypocritical and give the impression of a "holier than thou" attitude. Perhaps it is only a certain kind of exemplary behavior which encourages others to follow the teacher. The life of Jesus, the great Exemplar, may suggest something of the secret of His power to influence others.

Jesus' Example

Christ's life and teachings are inseparable. He

lived as He taught and He taught as He lived. Even in the travail which led to His death, He exemplified meekness, trust in the Father, mercy and forgiveness, and "judge not that ye be not judged." There was no distinction between His religious activity and His everyday life. They were one.

Jesus' life was exemplary on a fundamental level. As He taught principles, not rules, so He also lived by fundamental and deep convictions. A few examples will illustrate this point. He taught the Golden Rule and was wonderfully able to see life from the perspective of others. He seemed to sense how the sinner felt and respected him as he needed to be respected. He taught His disciples to lose their lives to find them, and He himself was wholly occupied in the service of God and man. He taught men not to fear those who would destroy their

JESUS LIVED WHAT HE TAUGHT



CHRIST WASHING PETER'S FEET

BY FORD MADOX BROWN.

Reproduced courtesy of Trustees of the Tate Gallery, London.

bodies, but rather those who would destroy their souls. Consider how fearlessly and courageously He walked among men. One of His oft-repeated thoughts was "to seek first the kingdom of God," or, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4:4.) In life as in death His devotion to the will of God was complete.

Jesus' exemplary living did not separate Him from His fellowmen. Quite the contrary, His religious behavior brought Him into intimate relations with men of all descriptions. He was not aloof, never separated from His fellowmen except to renew His strength at its source. He fed the multitude, comforted the poor, gave hope to the sinner, sight to the blind, wisdom to the inquiring mind, sharp rebuke to the self-righteous and the hypocrite, forgiveness to the sinner. His faith, love, and courage were contagious. *Men experienced them in relationship with Him.* In Him "they lived, and moved and had their being." (See *Acts* 17:28.)

Application to Teaching

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on a hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matthew 5:13-16.)

Questions:

1. How can a teacher let his light shine in such a way that his students will glorify the Father?
2. Illustrate how the example of other leaders and teachers has affected your faith—negatively and positively.

There is danger in being too consciously and constantly aware of being a good example. It may lead one to believe that he is a light to his students, and even to the world. This attitude of self-righteousness, of trusting in oneself, led the man in the parable to say,

... God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. . . . (See *Luke* 18:10-14.)

Jesus soundly condemned this attitude in favor of that of the publican who felt unworthy to "lift up so much as his eyes unto heaven." It is well to

be good and virtuous, but it is dangerous to be consciously so. Consciousness of virtue tends to destroy virtue, as consciousness of beauty detracts from beauty.

The Spirit of the Law Is a Living Spring

Many of us, perhaps, are inclined to be exemplary in a few things—in that which is measurable and can be seen of men. Religion for us may be reduced to a kind of formula. We refrain from work on the Sabbath, from smoking, and from drinking forbidden beverages; we pay our offerings and attend to our duties. This is good, but we may be neglectful of the "weightier matters of the law, judgment, mercy, and faith," (Matthew 23:23) which we ought to do, not leaving the above-named things undone.

True religion can never be reduced to a formula, to a pattern of life. We are told to worship in spirit and in truth, and that the letter killeth but the spirit giveth life. The only kind of religious living that can relate to the lives of others favorably is that which spills over of its own abundance of love and grace, even as a spring gives of its own ever-flowing supply to the earth about it. The kind of religion which can nourish the life of another person must—like a fruit tree—have deep roots, basic loyalties and convictions which bear fruit that can be known and shared by others.

The Power of Brotherly Love

The great fundamentals of our Christian faith have appeal. They fulfill human needs. Men need to find meaning in life, the meaning that can come from faith and trust in God and man. Men long for fellowship, for acceptance by others for just what they are. Brotherly love satisfies this hunger. People feel comfortable around someone who is humble because they are able to feel their own worth. The weightier matters of the law build good relations among men.

To influence one's students for good, there is nothing as powerful as example. Christ's exemplary life has drawn unnumbered men to Him through the ages. The Gospel teacher can also inspire noble living. He will do so by his own deep convictions, by his own capacity to meet the vicissitudes of life with courage and trust, by his own humility and meekness of spirit, by his own respect for the rights and freedom of others, by his own loving concern for his students, by the excitement and conviction he experiences in the study and teaching of the Master's word.

Our Worshipful Hymn Practice

Senior Sunday School Hymn for the Month of June



The Lord is my strength and my shield; my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise him.

(Psalm 28:7.)

HYMN: "God of Power, God of Right"; author, Wallace F. Bennett; composer, Tracy Y. Cannon; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 36.

This majestic hymn is accompanied by an equally majestic hymn tune; both words and music are admirably strong. This quality of majestic strength will be expressed more and more as this hymn is sung slower. Each stanza will take about thirty seconds when directed according to the recommended metronome indications.

This is a superb new hymn, both as to text and music. Consider such a powerful statement as "Forge our souls in living fire." This points out the great difference between merely wishing to do something and having a burning determination to do something regardless of the cost. Weak desire may be likened to warm water in a boiler, which generates no steam nor power; whereas fervent determination is the steam that accomplishes great deeds.

This hymn should be sung not for fun nor physical recreation, but rather to kindle a living fire of faith within those who sing it; just as another Latter-day Saint hymn expresses it: ". . . Increase in us the kindled fire; in us the work of faith fulfil. . . ."¹

¹From "Author of Faith, Eternal Word," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 228, verse 2.

The author of the hymn, Senator Wallace F. Bennett, also Deseret Sunday School Union treasurer, has been an able and devoted Church worker all his life. The composer, Tracy Y. Cannon, gave a lifetime of service to the Church, both in spiritual capacities and in high-level, professional musical assignments as Tabernacle organist.

To the Chorister:

Let the chorister's beat suggest vigor and authority. Arm movements should be large to demonstrate visually the *largo tempo* of this music.

Notice how the preliminary beat determines the *tempo*, as well as effectively signaling the singers when to begin. Also, the preliminary beat encourages the people to take a breath before the first word of each stanza. This technique of beginning each stanza should be practiced regularly at each preparation meeting. Let it be something like a setting-up exercise. At the present time, in our opinion, most of our choristers need to improve in this important technique.

To the Organist:

Please read the foregoing to understand the feeling of strength and steadiness which should be expressed in this music. To accomplish this feeling, use a fairly strong registration without *tremolo*. As usual, use 16-foot and 8-foot stops in the pedals.

Play the hymn in steady time, because a meandering *rubato*

would produce the opposite of majesty. A very slight *ritardando* or a slight broadening at the end is in order. No interlude is needed with these short stanzas.

Give all notes (except the quarter notes) a half-note value. Play even the whole notes like half notes, and follow them by a half rest. This is not the letter of the law, but it is the spirit of the musical law which all good musicians understand. Curiously enough, the singers in the congregation, most of whom may not be at all trained in music, usually sing these values correctly by intuition. When the people take a breath, let the organ take a breath also. The organ should not be heard alone when the singers breathe.

—Alexander Schreiner.

June Sacrament Gems

SENIOR SUNDAY SCHOOL

Jesus said, ". . . If ye do always remember me ye shall have my Spirit to be with you."

¹³ *Nephi* 18:11.

JUNIOR SUNDAY SCHOOL

Jesus said, ". . . I will see you again, and your heart shall rejoice."¹²

¹² *John* 16:22.

Junior Sunday School Hymn for the Month of June

HYMN: "We Love Thy House, O God"; author, William Bullock; composer, LeRoy S. Robertson; *The Children Sing*, No. 59, stanzas 1 and 2.

Before we teach this hymn we need to make one or two brief, meaningful statements that will help the boys and girls understand it. Junior Sunday School children are at a most impressionable age; and the things we teach them, if they are taught well, will remain with them all through adulthood. The way we ourselves act and the things we do will also be remembered by them.

In our classes we talk to them of the ways we should conduct ourselves when we come to Sunday School. We also need to teach them that the chapel where we meet really belongs to our Heavenly Father. When it was built, a member of the priesthood gave a very special prayer in it. In this prayer he dedicated this building to the Lord. That is why we call this chapel the "Lord's house."

We come to the Lord's house to worship Him and to enjoy His spirit. We worship Him when we sing and pray, and when we learn about Him. It is a very sacred building, so we are careful to remember to walk quietly and to sing with our sweetest voices. In the Lord's house, as we learn about Him, we also think of Him and all the things He does for us.

To the Chorister:

After having given the children a brief background for this hymn we should sing both stanzas to them. Because the words of stanza one are more difficult for children to understand, we may begin by teaching this stanza to the adults

present. They can learn it the same way the boys and girls do, only we should stress that they sing in a "half voice" rather than in a full adult voice. If they do this, their voices will more nearly match the sweet, light, natural tones of the children. The officers and teachers should be urged to sing the words distinctly so the children can hear and understand them.

When the boys and girls have heard the adults sing this first stanza two or three times, they will at least have learned the words in the first phrase, "We Love Thy House, O God." Now we may teach them stanza two. They may learn it by means of the phrase method. (See *A Guide for Choristers and Organists in Junior Sunday School*, page 23.)

In each phrase there is one word which is sung on two notes. Children will need to have this brought to their attention. After having learned the second stanza, they should also be able to sing the

first stanza because they have heard the officers and teachers sing it so often.

To the Organist:

Again we stress the importance of choosing music that will help create a spiritual, reverential mood that can be felt by all present. In fact, music has such a powerful influence on everyone that in *A Guide for Choristers and Organists in Junior Sunday School*, page 8, we even recommend certain specific instrumental books that contain appropriate selections for preludes and postludes.

Besides making a wise choice of instrumental music, it is necessary to spend time perfecting our performance. The effect of many a prelude or postlude is lost by the incorrect use of the pedal at the right of the piano. This pedal is called the sustaining pedal. Whenever the harmony changes, the pedal should be changed also so that all tones will sound clear and distinct.

—Edith Nash.

Organ Music To Accompany June Sacrament Gems

Prelude

DELMAR H. DICKSON

Postlude

THE BUSY THREE-YEAR-OLD

by *Evalyn Darger Bennett**

"Perpetual motion" could well describe the typical day of a 3-year-old. Jimmy is a busy, inquiring boy from the minute his eyes blink open in the morning until the moonbeams kiss his cheeks goodnight.

A wise parent or a sensitive teacher will make plans to help Jimmy experience activity alternated with quiet periods throughout the day. At home vigorous outdoor play is usually followed by a quiet time of puzzles, or coloring, or curling up on the bed for a rest. In Sunday School class a story or poem could be followed by a dramatization or exercise. In this way Jimmy is apt to participate with more enthusiasm because his hour is paced for him.

Once this basic pattern has been established, an important ingredient to a successful day for Jimmy is that of order and consistency. Jimmy needs a schedule, not specifically to accomplish more in a day, but because it gives him a sense of security. He keeps looking for the old familiar sights, sounds, and smells which he has experienced before. This makes him comfortable.

Jimmy knows that he gets fully dressed before eating his breakfast, and that the blocks aren't brought out until the wastebaskets are emptied and the milk put in the refrigerator. He knows that bedtime means teeth brushed, prayers, and a story. Raggedy Andy is always on the bed as a sleeping companion.

As Jimmy comes to his Sunday School class, he is relieved to see the same teacher who was there last week. He looks forward to sitting in about the same chair he occupied last Sunday. He feels comfortable when he sees the familiar classroom with books in one corner and blocks in another.

There is a feeling of security as the routine of Sunday School hour unfolds, just as it did last week, with an opening prayer, then a song. Coloring time comes close to the end of the class.

Jimmy likes order and consistency. He can say those words, too, but doesn't really understand that they are the key to his world of fun and happiness.

(*For Course 1, lesson of June 12, "What Do I Do When I Awaken?"; for Course 2, lessons of June 19 and 26, "Being Responsible for Our Actions" and "Kind Helpers Guide Us in Making Choices"; to support Family Home Evening lessons 12, 21; and of general interest.)

Evalyn Darger Bennett is a former member of the Sunday School Curriculum board, and a former Deseret News staff member. She graduated from the University of Utah in 1947. She has taught in all Church auxiliary organizations and currently is Guide Patrol teacher in Monument Park 10th Ward, Monument Park West (Utah) Stake. She is married to Wallace R. Bennett; they have three sons and two daughters.

Suggested Activity

A challenge to any mother is to gain the cheerful assistance of her 3-year-old in assuming responsibility in the home. Many mothers use a "Helping Hands Box." A Sunday School teacher might use this "Helping Hands Box" to help reinforce her lesson, "What Do I Do When I Awaken?" The front section of the box holds slips of paper on which are written jobs needed to be done. Behind the first section is another area marked, "Jobs Completed." Once the child has done his job, he places the paper in the back section.

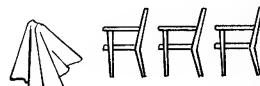
A "Helping Hands Box" can easily be made by cutting off the lower half of a prepared-cereal box. A cardboard can be taped into the center to divide the box into two parts. The divisions are labeled, "Jobs To Be Done" and "Jobs Completed."

In preparing the slips of paper describing jobs to be done, the teacher will have to sketch the assignment for the 3-year-old.

Many of the symbols will need to be interpreted for the children the first time this is done. Three-year-old children find this kind of activity fun.



Dust chairs



Straighten blocks



Pick up scraps



Pick up toys



Straighten chairs



THE INSTRUCTOR



Carolyn and Jimmy pick a job from the "Helping Hands" box.*

Photo by Lee Van Wagoner.

What Did Mother Lose?
(A Teaching Story)

"Boys, boys!" Mother called to Stephen and Douglas. "I have lost something. Come quickly and help me find it."

Mother's voice sounded firm, but not cross. The pair knew they had better scamper fast.

"Just look!" said Mother. "The tinker toys are all over the living room. I can see a couple of them under the couch."

"Have you lost some of the tinker toys?" asked Douglas, looking up at Mother with large, solemn eyes.

"Oh, no," responded Mother, "I have lost something more important than tinker toys. Come with me."

The three walked into the kitchen. Many of the

breakfast dishes were still on the table. There were two half-filled glasses of milk and a piece of toast with scarcely a nibble out of it.

"Are you looking for a spoon?" asked Stephen.

"Oh, no," replied Mother, "I have lost something more important than a spoon."

Then she took the two blond boys into their bedroom. Pajamas, slippers, crayons, and a towel were scattered on the floor.

"Have you lost a shoe?" questioned Douglas.

"No," said Mother. "I have lost something else. I have lost some helping hands. Do you boys know what they look like? Do you know where we can find them? A long time ago a man named Confucius said, 'The best place to find helping hands is at the end of your own arms.'

"Let's look at the end of your arms and see what we can see. Hold up those precious hands. Heavenly Father gave each of us a pair of hands. Just think,

(Concluded on following page.)

*Photo subjects are Carolyn Cannon, daughter of Brother and Sister H. Stanley Cannon, and Jimmy Bennett, son of Brother and Sister Wallace R. Bennett; Monument Park 10th Ward, Monument Park (Utah) Stake.

THE BUSY THREE-YEAR-OLD (Concluded from preceding page.)

these two hands can be used to do wonderful things, the kind of things He would want them to do. Heavenly Father would like us to help each other. Are your hands the helping hands I have been looking for this morning?"

The two small heads nodded, "Yes."

"Then let's see what those special helping hands of yours can do with the tinker toys, the kitchen dishes, and your bedroom. And remember, boys, helping hands are happy hands."

"Helping hands are happy hands," chanted two small boys, as they ran down the hall.

A SONG TO SING

A delightful song for small children is, "Good Morning." It is found in the book *Songs to Sing for Latter-day Saint Children* by Marjorie Kjar and Glenna T. Holbrook. The tune is easy.

Good Morning

Slowly-Moderate tempo

1. Good morn - ing, good morn - ing, Sings the hap - py bird, Good
2. Good morn - ing, good morn - ing, Chirps the cricket near, Good
3. Good morn - ing, good morn - ing, Croaks the frog so small, Good

4. Good morn - ing, good morn - ing, Can ev - ry where be heard, It's a
5. Good morn - ing, good morn - ing, A song that - ways hear, The morn -
6. Good morn - ing, good morn - ing, He calls to one and all, ing

7. hap - py day, Get up, come play, And chase all cares and blues a - way, Good
8. hap - py day, You've slept all night, Get up and play in the sun-light, Good
9. hap - py day, Get up, come play, And chase all cares and blues a - way, Good
10. hap - py day, You've slept all night, Get up and play in the sun-light, Good

11. Good morn - ing, good morn - ing, Sings the hap - py bird.
12. Good morn - ing, good morn - ing, Chirps the cricket near,
13. Good morn - ing, good morn - ing, Croaks the frog so small,

AN OLD FAVORITE FINGER PLAY

This little boy is going to bed.

(Hold up the pointer finger of right hand.)

Down on the pillow he puts his head.

(Put the pointer finger on the palm of the left hand.)

Wraps himself up in the covers tight,

(Wrap fingers of the left hand around the pointer finger of right hand.)

And there he sleeps the whole long night.

(Keep the same position.)

When morning comes he opens his eyes,

(Blink your eyes several times.)

Back with a toss the covers fly.

(Open fingers of left hand, leaving pointer finger still on palm of that hand.)

Soon he is up, dressed and away,

(Pointer finger of right hand raises from palm of left hand.)

Ready to work and play all day.

(Pointer finger dances around.)

ACTIVITY IN VERSE

One, two, where is your shoe?

Three, four, look by the door.

Five, six, the closet, quick.

Seven, eight, you're going to be late!

Nine, ten, try the bed again.

Eleven, twelve, look on the shelf.

Thirteen, fourteen, your shoes, I've seen!

Fifteen, sixteen, next time, be neat and clean.

TREE

Mother said like bark on a tree,
There is more than one of me,
And if I fall and break my skin,
Out will come the skin that's in.

If I fall down hard, I said,
Bump my feet, bump my head,
Why without a moment's doubt
I'd come up inside out!

—Dorothy F. Alker.

SPIRIT GOLD

by Norma Crowther Smead*

Every human life has in it gold . . . kindness is a part of that gold, the gold of the spirit, that part which is known to others because it has lessened their burdens and made their pathways brighter.

It was not a large branch or building, but it was a house built by self-sacrifice and love. The spirit of the Lord filled the meeting hall as the young lad began to sing in the sweet mellow tones of youth, "Bless This House." The audience and his responsibility were too overwhelming for one so young; and his voice quivered, trembled, and died. He began again. Tears of humility wet his cheeks, and again he could go no further.

A gentle arm rested about the 10-year-old boy's shoulders. An understanding face looked down into his. The quiet step of years matched the one of youth as the tall, stately gentleman led the boy with him to his seat on the podium. The man took the youngster on his lap, whispered in his ear words meant only for this particular child. Then the boy stood again. Without a tear, without a struggle, the notes came clear and vibrant and beautiful.

President McKay rose from his seat once more to take the boy in his arms. After the youngster had returned to his seat in the congregation, President McKay began his dedicatory address with: "Master the Lord is pleased with you. You have done as He would have you do. In His work He expects us to finish the task, no matter how difficult it may be."

President McKay is a man who possesses the golden spirit. He was concerned about that young boy and wanted to help him. As we study Christ-like people we find they are unselfish. What has unselfishness to do with kindness? Kindness grows in an unselfish heart and cannot be exercised without love.

One author expresses kindness as "the language the deaf can hear and the dumb can understand." It covers acres of living and masquerades in many disguises. By doing so, it becomes more useful and gives us more opportunities. For instance:

As we drove along the main road to our home one day, the children noticed a group of young men

(For Course 2, lesson of June 26, "Kind Helpers Guide Us in Making Choices"; for Course 6, lessons of June 12 and 19, "A Latter-day Saint Shares and Is Thoughtful" and "A Latter-day Saint Is Kind"; for Course 10, lesson of May 5, "The Miracles in Galilee"; for Course 14, lessons of April 24 and May 15, "Four Miracles" and "New Births"; to support Family Home Evening lessons 12, 14, 19, 22, and of general interest.)

—Hugh B. Brown, *The Abundant Life*; Bookcraft, Salt Lake City, Utah, 1965; page 145.

*President David O. McKay, at dedication of the Avenal Branch, Fresno Stake, spring of 1952.

picking up litter along the sides of the road. A law officer was supervising the job. The children questioned us about these boys. We explained that people are inconsiderate when they throw litter from their cars. The young men had been selfish in their actions towards others. Some had taken possessions belonging to others. Some had vandalized summer cabins, schools, public buildings; and others were guilty of throwing litter they were now picking up.

It is not easy to think of another's needs before our own. However, it can be accomplished. Christ knew we needed to be reminded to practice kindness when He said, "Do unto others as you would have them do unto you." (See 3 Nephi 14:12.)

One morning a young mother was talking on the phone with her neighbor who had sprained her ankle and was in much pain as she went about her housework with the aid of crutches. Knowing the mother had a young girl of five, who did not go to kindergarten until noon, the neighbor asked if she could borrow the services of the child for a few minutes. The little girl went to the neighbor's aid. When she returned home she was gay and cheerful because the neighbor had been so grateful.

It wasn't until school was over that the mother learned why her small daughter had stopped at the neighbor's on her way to school. "Did Mrs. Baker ask you to come by on your way to school?" she asked.

"No, I just stopped to tell her I would be gone all afternoon and to see if she needed any help before I left," answered the thoughtful child.

Kindness is giving of oneself and expecting nothing in return but an inner glow of contentment and happiness. Many have discovered this "spirit gold." They have discovered it in the mines of opportunity, such as the Latter-day Saint teen-age baby-sitter who would never take the money offered her when she learned that her employers had attended a required church meeting; the young chap who always picked up scattered papers and put songbooks in their proper places after every sacrament meeting; the newspaper boy who took the time to stand his bike on the sidewalk and walk the front path to make sure the evening paper reached the porch; the older sister who voluntarily read to the younger children when she noticed they were cross while Mother was trying to prepare dinner.

.... *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.* (Matthew 25:40.)

—Norma Crowther Smead was a missionary in attendance at the dedication of the chapel mentioned in the article. She has worked in Relief Society, and in MIA drama. She is a Golden Gleaner. Sister Smead was born in Salt Lake City, attended the University of Utah, and is a graduate of the San Francisco Art Center. Her husband, Robert, is a member of the Concord (California) Stake high council. They live in Clayton Valley Ward and have four children. Library File Reference: Kindness.



If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.—Isaiah 58:13, 14.

THE SABBATH DAY- A GOLDEN OPPORTUNITY

by Lewis J. Wallace*

If the question were asked, "How is the Sabbath day regarded throughout the Christian world, both inside and outside the Church?" what would the answer be?

Would it be fair to say that outside the Church vast numbers of so-called Christians no longer regard the Sabbath as a holy day, but rather a day of recreation, amusement, vacation? And that inside

(For Course 1, lesson of June 5, "A Latter-day Saint Is Obedient and Cheerful"; for Course 8, lesson of June 19, "The Ninth Commandment"; for Course 18, lesson of May 29, "Conviction"; for Course 24, lessons of May 22 and June 19, "Constant Growth in Understanding the Gospel" and "Free Agency and Freedom"; for Course 28, lesson of April 24, "Faith and Works"; to support Family Home Evening lessons 12, 24; and of general interest.)

the Church a high percentage of so-called Latter-day Saints seem to be in full agreement with that?

Much has been said and written about the injunction of the Lord to keep the Sabbath day holy. Attempts have been made frequently to say specifically what one should or should not do on the Sabbath. For the moment, however, let us avoid trying to define what conduct is wrong on the Sabbath day. Let us look to what might well be done.

Those who would excuse themselves from observ-

*Lewis J. Wallace was called to the Sunday School general board in 1956. Prior to that, he had served as a bishop and as a member of three different stake high councils. An Ogden, Utah, attorney, he received his LL.B. from George Washington University in 1926.

ing the Sabbath as a holy day enjoy quoting the Saviour as having said: "The sabbath was made for man, and not man for the sabbath" (*Mark* 2:27), implying thereby that each man should be the judge of what is best for him on the Sabbath day. But what the Saviour really said was this:

And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath. (Mark 2:27, 28.)

Those who enjoy being a law unto themselves naturally omit the last verse of this quotation.

Today our prophet, President David O. McKay, has said that:

Keeping the Sabbath day holy is a law of God, resounding through the ages from Mount Sinai. You cannot transgress the law of God without circumscribing your spirit. Finally, our Sabbath, the first day of the week, commemorates the greatest event in all history—Christ's resurrection, and His visit as a resurrected being to His assembled apostles.

Now if you want to indulge in bodily exercises and amusements, you cannot do it on the Sabbath day with impunity.¹

Another latter-day prophet, Brigham Young, said:

The validity of one divine law is the same as the validity of another with our Father and God.²

That being true, what right does man have to pick and choose which of the Lord's commandments he will obey and which he will ignore?

The Lord himself provided the test whereby each of us may be his own judge and know right where we stand before Him, when He said: "If ye love me, keep my commandments." (*John* 14:15.) And if anyone has any doubt as to the consequences of breaking the commandments, and the rewards for keeping them, let him consider these very incisive words of the Saviour:

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (Matthew 5:19.)

This would seem to put the responsibility, unequivocally, right where it belongs, on the shoulders of each man who calls himself Christian.

No thinking Latter-day Saint can sensibly claim that the law is not clear with respect to the Sabbath. A re-reading of Section 59 of the Doctrine and Covenants will serve to refresh the memory. Space will permit the quotation of only a few highlight phrases. The full text should be carefully studied in detail.

¹David O. McKay, *Gospel Ideals; Improvement Era*, Salt Lake City, Utah, 1953; pages 397-398.

²*Discourses of Brigham Young*, compiled by John A. Widtsoe, Deseret Book Company, Salt Lake City, Utah, 1925; page 265.

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

... a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;
And on this day thou shalt do none other thing....

And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances . . . the fulness of the earth is yours. . . .

And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments.

But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come. (Doctrine and Covenants 59:9-24.)

The Sabbath day certainly should not be regarded by any Latter-day Saint as a burden. If we keep our thinking straight, we know it is a golden opportunity to develop more fully the spiritual side of our natures. It is, in fact, the only time many people have for so doing. Most of us spend six days each week developing our physical and mental natures. If we do not take advantage of the Sabbath to improve the spiritual, when will we ever succeed in purifying and perfecting ourselves, as we are enjoined to do? The Lord has told us to "search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." (*John* 5:39.) And He indicated through Jeremiah that it would take time and effort to find Him, when He said: "And ye shall seek me, and find me, when ye shall search for me with all your heart." (*Jeremiah* 29:13.)

The Sabbath day presents to us a wonderful opportunity for searching the scriptures, and for becoming Gospel scholars. And in this day and age when pressures and tensions are taking their toll of many people's minds and health, the restful pursuits of true and profitable Sabbath-keeping can be life-savers in the most literal possible sense.

The late Elder Stephen L Richards said:

It takes intelligence, and a high order of intelligence, to worship God truly and understand his commandments and their far-reaching significance. . . . Every commandment of God is spiritual in nature. There are no carnal commandments. . . . Keeping the commandments is about the only yardstick I know in measuring and appraising character.³

Latter-day Saints speak of eternal progression. This life is a very real part of eternity. We make the most of it by endeavoring to progress in that field which is undoubtedly the most "far-reaching" and the most "significant" of all—the spiritual.

³Stephen L Richards, *Where Is Wisdom?*; Deseret Book Company, Salt Lake City, Utah, 1955; pages 398, 399. Library File Reference: Sabbath Day.

OME friends were visiting us not long ago, when the after-dinner conversation turned from a discussion of recent exploits of our teen-agers to our own youth. One father remarked with a laugh, "When I was in my teens, I didn't think I would ever be content just to sit by the fire and talk like this; but now I can't think of a better way to spend an evening."

"Content?" another queried. "That must be a good feeling. But you have a right to be. You've attained what you set out to do. You have made money, and that's what you wanted. As for me—I'm a failure. I didn't become the painter I had hoped to be. I'm not even a good businessman."

He looked about the room as if daring someone to deny the truth of his statement.

Only his wife took the dare. "Why, Dave, you do paint! You paint beautiful things." She turned to us proudly. "He's been invited to exhibit at The Gallery."

"Yes," he added, "with the hobby painters. The placard will read, 'Businessmen paint for relaxation' or something like that."

Dave was not fishing for a compliment. He meant what he said. He was not putting on an act or bidding for sympathy. It was a matter-of-fact statement, uttered with enough soul-searching bitterness to make chills run down the spine.

The talk moved to another subject, but I kept thinking about Dave's remark. He is not the only person I have heard speak recently about failure. There seems to be an attitude of defeatism afloat in many areas.

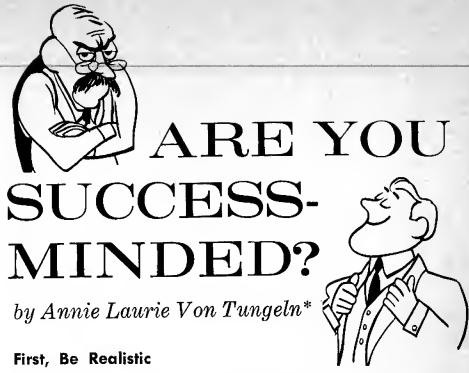
No doubt individuals are influenced by the world situation, but surely that doesn't account entirely for the attitude of personal defeat which affects so many. The feeling goes deeper—it seems to be a sense of inadequacy, of futile groping for what one is not or does not have.

Even in the midst of material prosperity, there seems to be a feeling that the free world is approaching Armageddon and that, although scientific frontiers are being pushed ever forward and outward, man, as an individual in the space age, is becoming more and more circumscribed.

Obviously no mere formula, persuasive as it may sound, can suddenly change one's attitude if he has been telling himself over a long enough period that he is a failure.

But there are some helpful principles that can, I believe, be of real value in dispelling a failure complex and restoring positive thinking.

(For Course 18, lessons of May 1 and 22, "Adventure." "Self-regard"; for Course 24, lesson of June 19, "Free Agency and Freedom"; for Course 28, lesson of April 24, "Faith and Works"; to support Family Home Evening lessons 8, 18; and of general interest.)



by Annie Laurie Von Tungeln*

First, Be Realistic

If you think you have failed because you have not attained the rosy dreams of youth, look back long enough to reexamine those goals realistically. Consider them in the light of what you now accept, after living with yourself these years, to be your talents, aptitudes, and possibilities. Did you consider those factors at the time? Were you really cut out for what you *thought* you wanted to be? Did you foresee the steps necessary to attain those goals?

Should you reexamine your goals also in the light of what you *have* accomplished or are accomplishing? Maybe you had planned to be a college professor, but kept on teaching high school because you never had enough money for a Ph.D. Maybe you had hoped to be president of the company, but didn't rise beyond department head. Perhaps you dreamed of becoming an opera singer, but instead rose to the challenge of housewife and mother.

Is it possible that what you achieved is better than what you set out to do? The would-be college professor may have accomplished more with high school students than he ever could have with college students. The department head may be better fitted for that position than for the presidency of the company. If a housewife is a good homemaker, her influence may be greater than it would have been as the opera singer she had once hoped to be.

Did you not have several goals? Think in terms of the ones you did attain. Personally, I refuse to say I've failed just because I am not a noted author and probably shall never write a best seller, although that was one of the rosy dreams of my youth. I have had limited success and boundless fun with my writing! Fortunately, of my several dreams, becoming a teacher was one in which I did find fulfillment.

Are You Selling Yourself Short?

Probably more people underestimate than over-

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estimate themselves; all too many of us have a way of selling ourselves short. You can enjoy life more if you think constructively of your accomplishments than if you think always of failure. Re-evaluating your accomplishments is like counting your blessings! Success begets success; just as failure begets failure.

If you have done your best, be satisfied with less than perfection—not demanding the impossible of yourself any more than you would demand it of others.

Perhaps one reason children are so happy is that they do not try for perfection. Unless some adult belittles or ridicules their accomplishments and creations, they get great satisfaction from them, even when they realize that the barn they have just drawn is lopsided or the cow's legs are wobbly.

A 5-year-old volunteered to print his name as a gift to his uncle and aunt. He painstakingly kept his promise to his aunt. But by the time he had finished, he was tired and said to his uncle, "I'll just scribble a little bit for fun and give you the scribbles." He was not at all embarrassed or perturbed because he had not attained the exact goal he set out for himself.

What Is Success?

If, after an honest reexamination of goals, you still feel like a failure, should you reconsider the definition of true success? A sentence from Bessie A. Stanley's famous description of success may help: "He has achieved success . . . who has always looked for the best in others and given the best he had. . . ."¹

A 10-year-old boy remarked about a beloved teacher who had died: "He lived a big life, as big as anyone who has lived to be a hundred years old." It is possible to live a "big" life without doing "big" things.

If you fulfill the purpose for which you were put into this world, you are successful.

Have You Won a Victory over Yourself?

Several years ago there appeared a magazine article by A. J. Cronin, the theme of which is that those who win victory over themselves are never defeated. He speaks of the "sudden desolation" that struck him when he was halfway through writing what later became his first novel, *Hatter's Castle*. Rereading what he had written, he decided that he was "preposterously ill-equipped" to consider writing; and in a fury he threw his manuscript into the ashcan. Then he met old Angus, the farmer, who was patiently digging a patch of peaty heath. Hearing what Cronin had done, Angus said, "I canna

help but dig. For my father knew and I know that if you only dig enough, a pasture can be made here."

Cronin went back, picked his rain-soaked manuscript from the ashcan and dried it in the kitchen oven. Determined that he would not be beaten, he began writing again, harder than ever, and completed his novel about three months later. He wrote:

I kept my word. I had created a book. . . . The virtue of all achievement, as known to . . . my old Scots farmer, is victory over oneself. Those who know this victory can never know defeat.²

Courage To Change

Victory is not the same for everyone. For A. J. Cronin it meant sticking to the task he had started until he completed it. For you and me it might mean changing goals, rather than staying with those we have found are not for us. Flexibility of thinking plus the courage and gumption to strike out in new fields can be a mark of strength rather than weakness.

Before you proclaim yourself a failure, ask yourself one more question: Do you still have worthy goals and want to move forward toward them? So long as you have a spark of desire to improve, you are not a failure. In the words of W. Beran Wolfe, "No one is ever beaten unless he gives up the fight."³ No matter how many times you have tried and failed, you can make a fresh start any time you wish. Life always holds fresh promise. Any human being can learn a lot at any age.

It is comforting to know, too, that it is never too late to attain a goal. Grandma Moses is not the only person who started a long-delayed career late in life and made a success of it!

The most heartening concept of all is that man should respect himself because he is made in the image of God! In the words of Dr. Maxwell Maltz: "You cannot sincerely hold this conviction without experiencing a profound new sense of strength and power."⁴

¹"The Turning Point of My Career," Reader's Digest, copyright, 1941, quoted in *Light from Many Lamps*, Lillian Watson.

²Quoted in *Light from Many Lamps*, Lillian Watson, page 159. "Your Built-in 'Success Mechanism,'" by Dr. Maxwell Maltz, Reader's Digest, April, 1961.

Library File Reference: Success.

SUCCESS

*Trifles make perfection,
But perfection is no
Trifle.*

Michelangelo.

¹Quoted in *Life Today*, August-September, 1955.



◀ *Mark ran down the aisle and looked on the shelf, and sure enough, the little red car was still there for him.*

THE LITTLE RED CAR

by Marshall T. Burton

(This is a teaching story, and can be dramatized by using the various items mentioned in the story: can of cleanser, sponge, pennies, little cars, bank, tithing envelope with bishop's name printed on it.)

Mark could hardly wait for morning. It would be Saturday and Mother had promised that he could clean the washbasins. She had said that if he did a good job, she would pay him one whole dime and also take him to the store with her on Saturday afternoon. Mark was thrilled. It was fun to clean the washbasins, but to get paid for it—that was even better! Besides that, he could go to the store with Mother, and while she was shopping he would do a little shopping himself. Last time he was there

(For Course 2, lessons of May 22, 29, and June 12, 26, "We Trust Our Parents"; "We Trust Our Heavenly Father"; "We Have the Right To Choose"; "Kind Helpers Guide Us in Making Choices"; for Course 4, lesson of August 14, "The Lord's Share—Tithing"; to support Family Home Evening lessons 9, 12 and 24.)

he had seen a neat little car. He hoped it would still be there. He remembered that it cost ten pennies. After Mother paid him, he would have just enough money to buy it.

Early Saturday morning Mark got up before anyone else. He dressed, ran into the bathroom, and started to clean the washbasins. He picked up the can of cleanser and held it tight with both hands. He didn't want to drop it and he didn't want to use too much. Carefully he tipped the can upside down. Bunches of white cleanser fell into the washbasin. Excitedly Mark took hold of the wet sponge and began to scrub hard. As he scrubbed, the cleanser made white bubbles that covered the basin. The bubbles just seemed to chase the dirt away. Finally the basin was sparkling clean. Mark felt proud when his mother complimented him on the good work he had done.

Then Mother took her purse, counted out ten pennies, and placed them in Mark's hand.

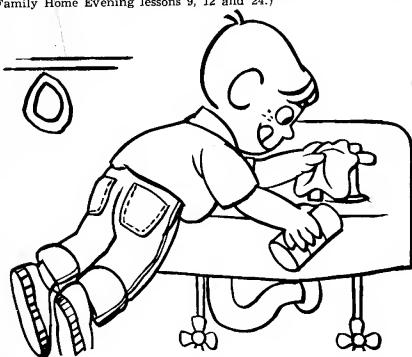
"Remember your tithing," said Mother. Mark closed his hand tightly and ran into his bedroom. He took his bank from the drawer. Into one part he put nine pennies, and into the other part he put one penny—his tithing. Mark had learned that every time he earned ten pennies, one belonged to Heavenly Father and it was to be paid to the bishop as tithing. He always felt good when he put a penny into the tithing part of his bank, and he knew Heavenly Father was happy, too.

Mark put the lid back on his bank and ran to his mother. "Now will you take me to the store?" he asked.

Mother looked into Mark's smiling face and said, "We can't go yet, Mark. Why don't you go play with Lance and I'll call you when I'm ready?"

Mark was disappointed, but he put on his coat and went out to play. He had fun playing with Lance but it seemed like it took Mother a long time to finish her work. Finally, she called, "Mark, come home, I'm ready to go now." Mark ran home as fast as he could run. He was so excited he almost forgot to tell Lance goodbye. In less time than it takes to tell about it, Mark had his bank in his hand and was in the car.

He could hardly wait to get to the store. What if all the cars had been sold! Finally they arrived, and Mother parked the car. Mark could hardly wait to get into the store. He knew just where the cars



Mark held the can of cleanser tight. He didn't want to drop it, and he didn't want to use too much and waste it.



Mark looked at the man, the little red car, and then at the tithing penny. Slowly he put the nine pennies back.

were. He ran down the aisle, looked on the shelf and sure enough the little car was still there. In fact there were two of them, a red one and a green one. Mark took the red car in his hand. He looked at it very carefully to make certain it didn't have any scratches. He had never before seen such a neat little car. He looked at it again. He looked at the green one and then he decided he would take the red one. With the car in one hand and his bank in the other hand, he ran to pay the store man.

The man smiled and said, "That will be ten cents."

Mark reached his hand into his bank and started to count out his pennies. "One, two, three, four, five, six, seven, eight, nine . . ."

Mark had only nine pennies. The man waited. Mark opened his bank and looked again. There in the bottom of his box was one more penny, but it was in the tithing part of his bank.

Mark didn't know what to do. He really wanted the little car. He could have it, too, if he gave the store man the other penny that belonged to Heavenly Father. "Wouldn't it be all right to spend that tithing penny just this once?" he thought to himself. "But that would make Heavenly Father feel bad."

Mark looked at the man, the little red car, then at the tithing penny. Slowly he started to put the nine pennies back in his bank. He didn't dare say anything because he was afraid he would start to cry.

The store man said, "You have another penny in your bank, Mark."

"I know," said Mark, "but that's tithing, and I want to give that penny to the bishop tomorrow."

Slowly he walked down the aisle and put the car back on the shelf. Somehow he didn't feel like looking around any more, so he went to the car to wait for Mother.

On the way home Mother could tell that something was wrong. Mark wasn't usually that quiet. Finally she said, "Well, Mark, how did you get along?" He told her the whole story. He almost started to cry. Mother put her arm around him and gave him a tight squeeze. She didn't say anything, but he knew she loved him, and he knew he had done the right thing.

When they got home, Mother told Daddy what had happened. Mark could tell Daddy was very proud of him, too.

Next morning all the family went to Sunday School together. With one hand Mark held on to Daddy's hand, and with the other he held the envelope that contained his tithing penny. They arrived at Church early so that they could each pay his tithing. Daddy gave his tithing envelope to the bishop. Then Mark handed his tithing envelope to the bishop. The bishop stooped down until he could look right into Mark's eyes. He took Mark by the hand and said, "Mark, do you know you have made your Heavenly Father very happy today?" Mark didn't say anything but he felt proud, and happy, and good all over.

The little red car didn't seem so important now. Besides, during the week he would earn some more pennies, and then he would have enough to buy the car.

Library File Reference: Tithing.



Mark felt proud and happy after he gave the bishop his tithing. Somehow the little red car was not important now.

THE BOOK OF MORMON A WITNESS FOR THE BIBLE

The following is offered as a help in demonstrating the mission of the Book of Mormon as a witness for the Bible, and the unity of doctrine and historical accuracy of both the Bible and the Book of Mormon. The accompanying chart has been divided into two parts. Part II, The New Testament, will be outlined next month.

President Heber J. Grant expressed his feelings thusly:

All my life I have been finding additional evidences that the Bible is the Book of books, and that the Book of Mormon is the greatest witness for the truth of the Bible that has ever been published.

—*The Improvement Era*, November 1936, page 660.

President Brigham Young said:

No man can say that this book [laying his hand on the Bible] is true, is the word of the Lord, is the way, is the guide-board in the path, and a charter by which we may learn the will of God; and at the same time say that the Book of Mormon is untrue; if he has had the privilege of reading it, or of hearing it read, and learning its doctrines. There is not that person on the face of the earth who has had the privilege of learning the Gospel of Jesus Christ from these two books, that can say that one is true, and the other is false. No Latter-day Saint, man or woman, can say the Book of Mormon is true, and at the same time say that the Bible is untrue. If one be true, both are; and if one be false, both are false.

—*Journal of Discourses*, 1:38.

The Book of Mormon states:

For behold, this [the Nephite record] is written for the intent that ye may believe that [the Jewish record]; and if ye believe that ye will believe this also. . . .

—*Mormon* 7:9.

[The record of Joseph and the record of Judah] . . . shall grow together, unto the confounding of false doctrines and laying down of contentions, and establishing peace. . . .

—*2 Nephi* 3:12.

. . . These last records [books among the believing Gentiles in the last days], . . . shall establish the truth of the first, which are of the twelve apostles of the Lamb. . . .

—*1 Nephi* 13:40.

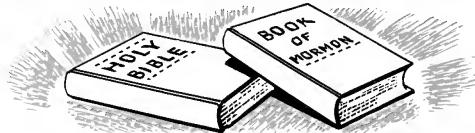
—*Robert J. Matthews.*

— (For the general use of Courses 8, 10, 26, and 28.)
Library File Reference: Book of Mormon.

THE BOOK OF MORMON A WITNESS FOR THE BIBLE

(IN TWO PARTS)

Part One



THE OLD TESTAMENT

BOOK OF MORMON AND BIBLE REFERENCES

1 FROM THE CREATION TO ABEL:

1. Man created in the image of God.

Mosiah 7:27; Alma 18:34; 22:12; Ether 3:15. (Genesis 1:26-27.)

2. Adam and Eve as first parents, and their fall.

1 Nephi 5:11; 2 Nephi 2:15-28; 9:21; Mosiah 3:11-26; 4:7; Alma 12:28; 18:36; 22:12; 42:2-4. (Genesis 3.)

3. Abel, son of Adam, slain by Cain.

Helaman 6:27; Ether 8:15. (Genesis 4:8.)

2 FROM NOAH TO BABEL:

1. Noah and the flood.

Alma 10:22; 3 Nephi 22:9; Ether 6:7. (Genesis 6-7.)

2. Building of tower, scattering of people, confounding of language.

Omni 22; Mosiah 28:17; Helaman 6:28; Ether 1:8, 5, 33. (Genesis 11:1-9.)

3 FROM ABRAHAM TO EGYPTIAN BONDAGE:

1. Abraham paid tithes to Melchizedek.

Alma 13:15. (Genesis 11:1-9.)

2. Abraham, God made covenant with.

1 Nephi 15:18; 2 Nephi 29:14; Mormon 5:20; Ether 18:11. (Genesis 17:1-10.)

3. Abraham offering Isaac as sacrifice.

Jacob 4:4-5. (Genesis 22:1-14.)

4. Abraham saw Christ's day.

Helaman 8:17. (John 8:56.)

5. Joseph, son of Jacob, taken to Egypt.

1 Nephi 5:14; 2 Nephi 3:4; 4:1; Ether 18:7. (Genesis 37:25-28, 36.)

6. Manasseh, son of Joseph.

Alma 10:3. (Genesis 41:51.)

7. Jacob brought to Egypt by Joseph, and died there.

1 Nephi 5:14; Ether 13:7. (Genesis 45:9 to 46:30.)

4 MOSES, AND EVENTS CONNECTED WITH HIM:

1. Named by prophecy beforehand.

2 Nephi 3:9, 16, 17.

2. Five books of Moses.

1 Nephi 5:11. (Genesis through Deuteronomy.)

3. Rod of Moses.

2 Nephi 3:17. (Exodus 4:1-4, 17; 14:15-22.)

4. Israel led out of Egypt.

1 Nephi 4:2; 5:15; 19:10; 2 Nephi 3:10; 25:20. (Exodus 12:31, 37.)

5. The Red Sea divided.

1 Nephi 4:2; 17:26-27; Mosiah 7:19; Helaman 8:11. (Exodus 14:15-31.)

6. Moses received law and commandments at Sinai.

Mosiah 12:33-36; 13:12-24. (Exodus 19 to 35.)

7. Pillar of light for Israel in wilderness.

1 Nephi 17:30. (Exodus 40:38; Numbers 9:15.)

8. Water from the rock.

1 Nephi 17:29; 2 Nephi 25:20. (Numbers 20:8-11.)

9. Held up brazen serpent for healing.

1 Nephi 17:41; 2 Nephi 25:20. (Numbers 21:8-9.)

10. Moses prophesied of Christ.

Helaman 8:13; 3 Nephi 20:28. (Deuteronomy 18:15-19.)

5 FROM ENTERING CAANAN UNTIL JESUS' TIME:

1. Israel entered promised land, drove out inhabitants.

1 Nephi 17:32-34, 42. (Book of Joshua.)

2. Solomon built temple, very elaborate.

2 Nephi 5:16. (I Kings 6:8.)

3. Isaiah, Hebrew prophet. Writings on plates of brass.

1 Nephi 19:22-23; 2 Nephi 1:2. (Isaiah 1:1.)

4. Isaiah saw the Lord.

2 Nephi 11:2; 16:1. (Isaiah 6:1.)

5. Zedekiah, king of Judah.

1 Nephi 1:4; 5:12, 13; Omni 5:1. (II Kings 24:17-18.)

6. Sons of Zedekiah.

Helaman 6:10; 8:21. (II Kings 25:7.)

7. Jeremiah, Hebrew prophet.

1 Nephi 5:13. (Jeremiah 1 to 51.)

8. Jeremiah's prophecies in record of Jews.

1 Nephi 5:13. (Jeremiah 1 to 51.)

9. Many prophets rejected by Jews at this time.

1 Nephi 1:19-20; 7:14. (Jeremiah 44:4-6; II Chronicles 36:15-16.)

10. Jeremiah prophesied destruction of Jerusalem.

Helaman 8:20. (Jeremiah 21:1-10.)

11. Babylonian captivity of Jews.

1 Nephi 1:13; 10:3; 2 Nephi 6:8. (Jeremiah 25:1-11; II Chronicles 36:20.)

12. Return from Babylon.

1 Nephi 10:3; 2 Nephi 6:8-9; 25:11. (Isaiah 44:28; Ezra Nehemiah.)

13. Samuel, Hebrew prophet.

3 Nephi 20:24. (I Samuel 1 to 25:1.)

14. Elijah, Hebrew prophet.

3 Nephi 25:5. (I Kings 1 to 22; II Kings 1 and 2.)

15. Malachi, Hebrew prophet.

3 Nephi 24 and 25. (Book Malachi.)

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HE EXPECTED MORE

GEORGE STEPHENSON: FATHER AND SON GREW TOGETHER.

It looked more like a toy, that little black railway locomotive which we saw in Darlington in northeast England some years ago. The engine was about the size of a small compact car, and its tail-light was nothing more than a hole-filled bucket full of red hot coals.

That little locomotive was invented by a son of the nearby coal pits who has been called "The Father of Railways." His name: George Stephenson.

Memories of viewing that engine which pulled the world's first public railway passenger cars came crowding back this week as I have been scanning early issues of *The Instructor*. George Stephenson's life story was serialized in the magazine during 1867 and 1868.

George Stephenson's father was a coal miner near Newcastle, about thirty miles north of Darlington. The family of eight lived in a one-room home. As a boy, George molded miniatures of engines in mud as he tended a neighbor's cows. His family was too poor to send him to school; and at 14 he entered the coal mines as a picker, removing stones and dross from lumps of coal.

At 18 George enrolled for evening school, and at 19 he could write his name.

(For Course 2, lesson of June 5, "We Are Trusted"; Course 4, lesson of May 1 and 29, "A Latter-day Saint Is Self-reliant and Has Self-control"; and "A Latter-day Saint Is a Worker and Is Helpful"; for Course 18, lessons of May 1 and 22, "Adventure" and "Self-reliance"; for Course 24, "Adventure" and "Self-reliance"; for Course 29, "A Man of Integrity"; for Course 28, lesson of April 24, "Faith and Works"; to support Family Home Evening lessons 9, 21; and of general interest.)

One day a mine engine failed to pump water from the pit. Engineers could not find the trouble. George volunteered. In three days he had the engine repaired and the pit cleared of water. He was advanced to the position of general engineer.

Other victories followed. At 33 he built the first successful locomotive for the Killingworth mine. A year later he invented the steam blast. His locomotive, *The Rocket*, in 1829 achieved the unheard-of speed of 30 miles per hour. His inventions also included a miner's lamp, fisherman's lamp, and an alarm clock.

In retirement he grew pineapples as large as pumpkins, and grapes which won national prizes.

But perhaps his greatest achievement was in rearing his son Robert. When Stephenson was yet a young man his wife Fanny, a former farm servant, died of consumption, leaving little Robert.

Robert became a world-eminent engineer in his own right, and today in our family encyclopedia his achievements are cited along with his father's.

After reading the account of father and son growing together, I am convinced that one of the reasons Robert achieved so much was because his father *expected* he would—and let him know it.

Though as a young father Stephenson was poor, he began early to help prepare Robert for greatness. He placed the boy in a good school, and then he repaired neighbors' clocks and watches at night to help meet the bills. He later obtained for Robert a membership in the Newcastle Literary

and Philosophical Institution. The boy spent much of his leisure time there absorbed in books on the arts and sciences. On Saturday afternoons he brought home encyclopedia volumes, and together he and his father feasted over them. Some of the more valuable books, containing drawings of engines, were not permitted out of the library. George Stephenson expected his son to master the reading of engine drawings. He did; and from the books Robert would read complicated drawings, then return home and explain them to his father.

Robert as a youth also toiled with his father in the colliery, and together they worked over engines. The boy made improvements on his father's inventions.

But George Stephenson expected even more of Robert. George took his son from a promising position in the colliery and enrolled him in the University of Edinburgh.

Robert became famous as a bridge builder, inventing the tubular bridge. He was engineer for the first railway to enter London, and he helped build railroads in other parts of Europe, Egypt, India, and Canada. He was also a mining engineer in South America.

A Church leader once told me that his mother often let him know when he was a boy that she expected much from him as a man. "I have tried to be as she thought I would become," he said.

That seems to be the way Robert Stephenson felt toward his father. Is it not true that most of us achieve more if someone lets us know he really expects more?

—Wendell J. Ashton.

The World Book Encyclopedia, Vol. 16; Field Enterprises Educational Corporation, Chicago, Illinois, 1962; page 694-695.

Library File Reference: Motivation.